

ECCLESIA ANGLICANA.

Read, Pray,

The WHOLE DUTY of MAN

laid down for the use of the meanest Reader, with PRAYERS

Take heed and beware of false Prophets. Matt. 7.





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This Worke is thought to be Bp. Walton's.

The Practice of Christian Graces.

OR

The WHOLE

Duty of Man

LAID DOWN

In a Plaine and Familiar WAY for the Use of All, but especially the MEANEST READER.

Divided into

XVII. CHAPTERS;

ONE whereof being read every LORDS DAY the Whole may be read over THRICE in the YEAR.

WITH

PRIVATE DEVOTIONS

For Several OCCASIONS; *Viz.*

For { MORNING / EVENING. / SACRAMENT. / The SICK, &c. / Times of PUB. CALAMITIES.

London, Printed by *D. Maxwell* for *T. Garthwait* at the little North door of S. *Pauls*. 1658.



Mr. Garthvvait.

YOu needed not any Interceſſion to recommend this task to me, which brought its Invitations and Reward with it. I very willingly Read over all the ſheets, both of the *Diſcourſe*, and the *Devotions* annext, and find great cauſe to bleſs God for both, not diſcerning what is wanting in any part of either, to render it with Gods bleſſing, moſt ſuf-

ſufficient, and proper to the great End deſigned, the Spiritual ſupplies and advantages of all thoſe that ſhall be exerciſed therein. The ſubject matter of it, is indeed, what the Title undertakes, *The whole Duty of Man*, Set down in all the Branches, with thoſe advantages of brevity and Partitions, to invite, and ſupport, and engage the Reader, *That* Condeſcenſion to the meaneſt capacities, but with all, *That* weight of Spiritual Arguments, wherein the beſt proficients will be glad to be aſ-

ſiſted

sifted, that it seems to me equally suted for both sorts of Readers, which shall bring with them a sincere desire of their own, either presens or future advantages. The *Devotion part* in the conclusion is no way inferior, being a most seasonable aid to every mans infirmities, and hath extended it self very particularly to all our principal concernments. The *Introduction* hath supplyed the place of a *Preface*, which you seem to desire from me, and leaves me no more to add, but my "Prayers to God, That the

Author

"Author which hath taken
"care to conveigh so liberal
"an Alms to the *Corban so*
"*secretly*, may not miss to be
"rewarded *openly*, in the vi-
"sible power and benefit of
"this work, on the hearts of
"the whole Nation, which
was never in more need of
such supplies, as are here af-
forded. That His Allsufficient
Grace will bless the seed
sown, and give an abundant
encrease, is the humblest re-
quest of

Your assured Friend.

March 7. 1657.

H. HAMMOND.

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A PREFACE
To the ensuing TREATISE, Shewing the Necessity of Caring for the Soul.

§. 1. THE only intent of this ensuing Treatise, is to be a short & plain direction to the very meanest Readers, to behave themselves so in this world, that they may be happy for ever in the next. But because 'tis in vain to tell men their duties, till they be perswaded of the necessity of performing it; I shall, before I proceed to the particulars required of every Christian, endeavour to win them to the practice of one general duty preparatory to all the rest, and that is the consideration and care of their own Souls, without which they will never think themselves much concern'd in the other.

2. Man, We know is made up of two parts, a body and a soul: The body only the husk or shell of the soul, a lump of flesh, subject to many diseases and pains while it lives, and at last to death it self, and then 'tis so far from being valued, that 'tis not to be endured above ground, but layed to rott in the Earth. Yet to

this viler part of us we perform a great deal of care, *all the labour and toil we are at, is to maintain that. But the more* precious *part, the* Soul *is little thought of, no* care *taken, how it fares, but as if it were a thing that* nothing *concerned us, is left quite neglected, never consider'd by us.*

3. *This* careleſneſſe *of the* Soul *is the root of all the* ſin *we commit, and therefore whoſoever intends to ſet upon a* Chriſtian *courſe, muſt in the* firſt *place amend that. To the doing wherof, there needs no deep* learning, *or extraordinary parts, the ſimpleſt man living* (*that is not a* natural fool) *hath* underſtanding *enough for it, if he will but act in this by the ſame* rules *of* common *reaſon, whereby he proceeds in his* worldly *buſineſs. I will therefore now briefly ſet down ſome of thoſe* motives, *which uſe to ſtir up our* care *of any* outward *thing, and then apply them to the* Soul.

4. *There be* four *things eſpecially, which uſe to* awake *our* care, *the* firſt *is the* worth *of the thing, the* ſecond *the* uſefulneſſe *of it to us, when we cannot part with it without great* damage *and miſchief, the* third *the great* danger *of it, & the* fourth *the* likelyhood *that our* care *will not be in* vain, *but that it will* preſerve *the thing* cared *for.*

The worth of the Soul.

5. *For the firſt, We know our* care *of any* worldly *thing is anſwerable to the* worth *of it; What is of greateſt price, we are moſt* watchful *to* preſerve, *and moſt* fearful *to loſe, no man locks up* dung *in his* cheſt, *but his* money. *or what he*

commits

counts precious, he doth. Now in this respect the Soul deserves more care, then all the things in the World besides, for 'tis infinitly more worth. First in that is made after the image of God; it was God that breathed into man this breath of life; Gen 2 7. Now God being of the greatest excellency, and worth, the more any thing is like him, the more it is to be valued. But 'tis sure that no creature upon the earth is at all like God, but the Soul of man, and therefore nothing ought to have so much of our care. Secondly, the Soul never dies. We use to prize things according to their durableneſſe: what is moſt laſting, is moſt worth. Now the Soul is a thing that will laſt for ever, when Wealth, Beauty, Strength, nay our very bodies themſelves fade away, the Soul ſtill continues. Therefore in that reſpect alſo, the Soul is of the greateſt worth; and then what ſtrange madneſſe is it for us to neglect them as we do? We can ſpend Days, and Weekes, and Moneths and Years, nay our whole lives in hunting after a little wealth of this World, which is of no durance or continuance, and in the mean time let this great durable treaſure, our Souls, be ſtolen from us by the Diveſ.

6. A ſecond motive to our care of any thing is the uſefulneſſe of it to us, or the great miſchief we ſhall have by the loſſe of it. Common reaſon teaches us this in all things of this life: If our haires fall, we do not much regard it, becauſe we can be well enough without them: But if we are in danger to

The miſery of loſing the Soul.

lose our eyes *or* limbs, *we think all the care we can take little enough to prevent it, because we know it will be a great* misery. *But certainly there is no* misery *to be* compared *to that* misery, *that followes the losse of the* Soul. *'Tis true we cannot lose our* Souls, *in one sense, that is so lose them, that they shall cease to be; but we may so* lose *them in another, that we shall wish to* lose *them even in that. That is we may lose that* happy *estate, to which they were created, and plunge them into the* extremest *misery. In a word we may lose them in* Hell, *whence there is no fetching them back, and so they are lost for ever. Nay in this consideration our very* bodies *are concerned, those darlings of ours, for which all our* care *is layed out: for they must certainly after death be raised again, and be joyned again to the* soul, *and take part with it in whatever state; if then our care for the* body *take up all our* time *and* thoughts, *and leave us none to bestow on the poor* Soul, *it is sure the* Soul *will for want of that care, be made for ever* miserable. *But it is as sure, that that very* body *must be so too. And therefore if you have any true* kindnesse *to your* body, *shew it by taking care of your* Souls. *Think with your selves, how you will be able to endure* everlasting burnings, *if a small spark of* fire, *lighting on the least part of the* body, *be so intolerable, what will it be to have the whole cast into the hottest* flames? *and that not for some few* howres *or* days, *but* for ever; *so that when you have spent many* thousand *of years in that unspeakabl*

speakable torment, you shall be no neerer com-
ing out of it, then you were the first day you
went in: think of this, I say, and think this
withall, that this will certainly be the end of
neglecting the Soul, *and therefore afford it some*
care, if it be but in pity to the body, *that must*
bear a part *in its* miseries.

7. *The* third Motive *to the care of any thing, is its being in* danger; *now a thing may be in* danger *two wayes, first by* enemies *from without: This is the case of the* sheep, *which is still in danger of being devoured by* wolves, *and we know that makes the* Shepheard *so much the more* watchful *over it. Thus is it with the* soul, *which is in a great deal of* danger, *in respect of its* enemies: *Those we know are the* World, *the* Flesh, *and the* Divel, *which are all such noted* enemies *to it, that the very first act we do in behalfe of our* Souls, *is to vow a* continual war *against them. This we all do in our* Baptism; *and whoever makes any* truce *with any of them, is false not only to his* Soul, *but to his* vow *also, becomes a* forsworn *creature: A consideration well worthy our laying to* heart, *But that we may the better understand, what* danger *the* Soul *is in, let us a little consider the* quality *of these* enemies. The danger the soul is in.

8. *In a* war *you know there are divers things that make an enemy* terrible. *The first is* subtilty, *and* cunning, *by which alone many* victories *have been won, and in this respect the* Divel *is a dangerous* adversary, *he long since gave sufficient proof of his* subtlety, *in beguiling*

our first parents, who yet were much wiser then we are, and therefore no wonder if he deceive *and cheat us.* Secondly, *the* watchfulness *and* diligence *of an* enemy, *makes him the more to be* feared; *and here the* Divel *exceeds, it is his* trade, businesse *to destroy us, and he is no loiterer at it,* he goes up and down seeking whom he may devour, 1 Pet. 5. 8. *He* watches *all opportunities of advantage against us, with such* diligence, *that he will be sure never to let any slip him.* Thirdly, *an* enemy neer *us is more to be* feared *then one at a* distance; *for if he be far off, we may have time to* arm, *and* prepare *our selves against him, but if he be neer he may* steal *on us unawars. And of this sort is the* flesh, *it is an* enemy, *at our doors, shall I say? nay in our* bosoms, *it is always* neer *us, to take occasion of doing us* mischiefs. Fourthly, *the* baser *and* falser *an* enemy *is, the more* dangerous; *be that* hides *his malice under the shew of* friendship *will be able to do a great deal the more hurt. And this again is the* flesh, *which like* Job *to* Abner, 2 Sam. 3. 27. *Pretends to speak* peaceably, *to us, but* wounds *us to death; 'tis forward to purvey for* pleasures *and* delights *for us, and so seems very* kind, *but it has a* hook *under that* baite, *and if we bite at it, we are lost.* Fifthly, *the number of* enemies *make them more* terrible, *and the* world *is a vast* army *against us: There is no* state *or* condition *in it, nay scarce a* creature *which doth not at sometime or other fight against the* Soul: *The* honours *of the* world

seek

seek to wound *us by* pride, *the* wealth *by* covetousness; *the* prosperity *of it tempt us to forget* God, *the* adversities *to* murmure *at him. Our very* Table becomes a snare *to us, our meat draws us to* Gluttony, *our drink to* Drunkeness, *our* company, *nay our nearest* friends *often bear a part in this* war *against us, whilest either by their example, or* perswasions *they intice us to sin*

9. *Consider all this, and then tell me, whether a* Soul *thus beset hath leisure to* sleep; *even* Dalilah *could tell* Samson, *it was time to awake when the* Philistims were upon him. *And* Christ *tells us*, if the good man of the house had known in what hour the thief would come, he would have watched and not have suffered his house to be broken up, Mat. 24. 43. *But we live in the midst of* thieves, *and therefore must look for them every hour, and yet who is there among us, that hath that common* providence *for this* precious *part of him, his* Soul, *which he hath for his* house, *or indeed the* meanest *thing that belongs to him? I fear our* Souls *may say to us, as* Christ *to his* disciples, Mat. 26. 40. What could ye not watch with me one hour? *for I doubt it would pose many of us to tell when we bestowed one* hour *on them, though we know them to be continually beset with most* dangerous *enemies. And then alas! what is like to be the case of these* poor Souls, *when their* adversaries *bestow so much* care, *and* diligence *to destroy them, and we will afford none to* preserve *them, surely the same as of a besieged town, where no watch or guard is kept, which is certain to fall a* prey *to the* enemy. Consider this ye

that forget God, *nay, ye that* forget your selves, *lest* he pluck you away and there be none to deliver you, *Psal.* 50. 22.

10. *But I told you, there was a* second *way, whereby a thing may be in* danger, *and that is from some* disorder, *or* distemper within *it self. This is often the case of our* bodies, *they are not only lyable to* outward violence, *but they are* within *themselves* sick *and* diseased. *And then we can be sensible enough that they are in* danger, *and need not to be taught to seek out for means to* recover *them. But this is also the case of the* Soul; *We reckon those parts of the* body diseased, *that do not rightly perform their* office, *we account it a* sick palate *that* tastes *not aright, a sick* stomack *that* digests *not. And thus it is with the* Soul, *its parts do not rightly perform their* offices.

11. *The* parts *of the* Soul *are especially these* three: *The* Understanding, *the* Will, *and the* Affections. *And that these are* disordered, *there needs little proof; Let any man look seriously into his own* heart, *and consider, how little it is he knows of* spiritual *things, and then tell me whether his* understanding *be not dark: How much apter is he to* will evil *then* good, *and then tell me whether his* will *be not* Crooked: *And how strong* desires *he hath after the* pleasures *of sin, and what* cold *and* faint *ones towards God, and* goodness, *and then tell me whether his* affections *be not* disordered, *and* rebellious *even against the vice of his own* reason *within him. Now as in bodily* diseases, *the first step to the*

cure

cure *is to know the* cauſe *of the* ſickneſs, *ſo likewiſe here it is very* neceſſary *for us to know how the* Soul *firſt fell into this* diſeaſed condition, *and that I ſhall now briefly tell you.*

12. God *created the firſt man* Adam *without* ſin, *and endued his* Soul *with the full* knowledg *of his* duty, *and with ſuch a* ſtrength, *that he might if he would* perform *all that was required of him. Having thus created him, he maks a* covenant *or agreement with him, to this purpoſe, that if he* continued *in* obedience *to* God, *without committing ſin; then firſt that* ſtrength *of* Soul, *which he then had ſhould ſtill be* continued *to him; and* firſt, *that he ſhould never dye, but be taken up into* heaven, *there to be happy for ever. But on the other ſide, if he committed ſin, and diſobeyed* God, *then both he and all his* children *after him, ſhould loſe that* knowledg, *and that* perfect ſtrength, *which enabled him to do all that* God *required of him; and* ſecondly, *ſhould be* ſubject *to* death, *and not only ſo, but to* eternal damnation *in* Hell. The firſt Covenant.

13. *This was the* agreement *made with* Adam *and all* mankind *in him (which we uſually call the* firſt covenant) *upon which God gave* Adam *a particular* commandment, *which was no more but this, that he ſhould not eat of* one *only* tree *of that* garden *wherein he had placed him. But he by the perſwaſion of the* Divel *eats of that tree, diſobeys* God, *and ſo brings that* curſe *upon himſelf, and all his* poſterity. *And ſo by that* one *ſin of his he loſt both the full* knowledg *of his duty, and the* power *of* performing it. *And*

we

we being born after his image, *did so likewise and so are become both* ignorant *in discerning what we ought to do, and* weak *and unable to the doing of it, having a* backwardnesse *to all* good, *and an* aptnesse, *and* readinesse *to all evil, like a sick* stomack, *which loaths all* wholsome *food, and longs after such* trash, *as may nourish the* disease.

14. *And now you see where we got this* sickenesse *of* soul, *and likewise that it is like to prove a* deadly *one, and therefore I presume I need say no more, to assure you our* souls *are in* danger. *It is more likely you will from this description think them* hopelesse. *But that you may not from that* conceit, *excuse your* neglect *of them, I shall hasten to shew you the* contrary, *by proceeding to the* fourth *motive of care,*

That our care will not be in vain.

15. *That* fourth motive *is the* likelyhood *that our* care *will not be in* vain, *but that it will be a means to* preserve *the thing cared for; where this is wanting, it* disheartens *our care. A* Physician *leaves his* patient *when he sees him past* hope, *as knowing it is then in* vain *to give him any thing, but on the* contrary *when he sees hopes of* recovery, *he plies him with* medicines. *Now in this very respect we have a great deal of reason to take* care *of our* souls, *for they are not so far gone, but they may be* recovered, *nay it is certain they will, if we do our parts towards it.*

The second Covenant.

16. *For though by that sin of* Adam *all mankind were under the sentence of* eternal condemnation, *yet it pleased* God *so far to pity our* misc-

misery, *as to give us his son, and in him to make a new* Covenant *with us after we had* broken *the* first.

17. *This* SECOND COVENANT *was made with* Adam, *& us in him, presently after his fall, & is briefly contained in those* words, Gen. 3. 15. *Where* God declares that the SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD; *and this was made up, as the first was, of some* mercies *to be afforded by* God *and some* duties *to be performed by us.*

18. God *therein promises to send his only* Son, *who is* God equal *with himself, to earth, to become* man, like unto us in all things, sin only excepted, *and he to do for us these* several *things.*

19. First *to make* known *to us the* whole will *of his* Father, *in the performance whereof we shall be sure to be* accepted *and* rewarded *by him. And this was one great part of his* business, *which he performed in those many* Sermons *and* precepts, *we find set down in the* Gospel. *And herein he is our* prophet, *it being the work of a* prophet *of old not only to* foretel, *but to* teach. *Our* duty *in this* particular *is to* hearken *diligently to him, to be most* ready, *and* desirous *to* learn *that will of God, which he came from* heaven *to* reveal *to us.*

This 2d. *thing he was to do for us, was to* satisfie God *for our* sins, *not only that one of* Adam; *but all the sins of* all mankind, *that truly* repent *and amend, & by this means to obtain for us* forgiveness *of sins, the* favour *of* God, *and so to* redeem *us from hell, and eternal* damnation *which was the* punishment *due to our* sin. *All this he did for us by his* death, *he offered up himself a*

sacri-

ſacrifice for the ſins of all thoſe *who heartily* bewail, *and* forſake *them. And in this he is our* Prieſt, *it being the* Prieſts *Office to* offer ſacrifice for the ſins of the people. *Our duty in this* particular *is firſt truly, and heartily to* repent *us of, and forſake our* ſins, *without which they will never be* forgiven *us, though* Chriſt *have died.* Secondly, *Stedfaſtly to* believe, *that if we do that, we ſhall have the* benefits *of that* ſacrifice *of his, all our ſins, how* many *and* great *ſoever, ſhall be* forgiven *us, and we ſaved from thoſe* eternal *puniſhments, which were due unto us for them:* Another *part of the* Prieſts office *was* bleſſing *and* praying *for the* people, *and this alſo* Chriſt *performs to us. It was his eſpecial* commiſſion *from his* Father to bleſs *us, as St.* Peter *tels us* Acts 3. 26. God ſent his Son Jeſus to bleſs you, *and the following words ſhew wherein that* bleſſing *conſiſts,* in turning away every one of you from his iniquity, *thoſe means which he has uſed for the* turning *us from our ſins, are to be reckoned of all other the greateſt* bleſſings, *and for the other part, that of* praying, *that he not only* performed *on* earth, *but continues ſtill to do it in Heaven,* He ſits on the right hand of God and makes Requeſt for us, *Rom.* 8, 34. *Our* duty *herein is not to reſiſt this unſpeakable* bleſſing *of his, but to be willing to be thus* bleſt *in the being* turned from our ſins, *and not to make* void, *and* fruitleſs *all his* prayers, *and* interceſſions *for us, which will never prevail for us, whilſt we* continue *in them.*

21. *The* third *thing, that* Chriſt *was to do*

for

for us, was to enable *us, or* give *us* ſtrength *to do what* God *requires of us. This he doth* firſt *by* taking *off from the* hardneſs *of the* Law, *given to* Adam, *which was never to* commit *the leaſt ſin, upon pain of* damnation, *and requiring of us onely an* honeſt *and* hearty endeavour *to do what we are able, and where we fail, accepting of* ſincere repentance. Secondly, *By ſending his* Holy Spirit into our hearts, *to* govern, *and rule us, to give us ſtrength to overcome* temptations *to ſin and to do all that he now under the* Goſpel *requires of us. And in this he is our* King, *it being the* office *of a* King *to* govern, *and rule, & to* ſubdue *enemies. Our* duty *in this particular is to give up our ſelves* obedient *ſubjects of his, to be* governed, *and ruled by him, to* obey *all his* Lawes, *not to take part with any* Rebel, *that is, not to cheriſh any one ſin. But diligently to pray for his* grace *to enable us to* ſubdue *all, and then carefully to make uſe of it to that purpoſe.*

22. Laſtly, *He has* purchaſed *for all that faithfully* obey *him an* eternal glorious *inheritance, the* Kingdom *of* Heaven, *whether* he is gone before, *to take* poſſeſſion *for us. Our* duty *herein is to be exceeding* careful, *that we forfeit not our* parts *in it, which we ſhall certainly do, if we continue* impenitent *in any ſin;* Secondly, *Not to faſten our* affections *on this world, but to raiſe them up, according to the precept of the Apoſtle,* Col. 2. 2. Set your affections on things above & not on things on the earth, *continually longing to come to the* poſſeſſion *of that* bleſſed *inheritance of ours, in com-*

pariſon

pariſon whereof all things here below ſhould ſeem vile *and mean to us.*

23. *This is the ſumme of that* ſecond Covenant *we are now under, wherein you ſee what* Chriſt *has done, how he executes thoſe* three great offices *of* King, Prieſt *and* Prophet, *as alſo what is required of us; without our* Faithful *performance whereof, all that he hath done, ſhall never ſtand us in any ſtead; For he will never be a* Prieſt *to ſave any, who take him not as well for their* Prophet, *to* teach, *and their* King *to* rule *them; nay, if we neglect our part of this* Covenant, *our condition will be yet worſe, then if it had never been made; for we ſhall then be to* anſwer *not for the* breach *of* Law *onely, as in the* firſt, *but for the* abuſe *of* mercy, *which is of all ſins the moſt* provoking. *On the other ſide, if we faithfully perform it; That is, ſet our ſelves heartily to the* obeying *of every* precept *of* Chriſt, *not going on* wilfully *in any one ſin, but* bewailing *and* forſaking *whatever we have formerly been guilty of, it is then moſt certain, that all the afore-mentioned* benefits *of* Chriſt *belongs to us.*

24. *And now you ſee how little reaſon you have to caſt off the* care *of your* Souls, *upon a conceit they are* paſt *cure, for that it is plain they are not; Nay, certainly they are in that very* condition, *which of all others make them fitteſt for our* care. *If they had not been thus* REDEEMED *by* CHRIST, *they had been then ſo* hopeleſs, *that* care *would have been in* vain; *On the other ſide, if his* Redemption *had been ſuch, that all men ſhould be* ſaved *by it, though they live as they liſt, we ſhould have thought it* needleſs *to take care for them, becauſe they were* ſafe *without it. But it hath pleaſed* God *ſo to order it, that our* care *muſt be the* means, *by which they muſt receive the* good *even of all that* Chriſt *hath done for them.*

25. *And*

25. *And now, if after all that* God *hath done to save these* souls *of ours, we will not bestow a little* care *on them our selves, we very well deserve to* perish. *If a* Physician *should undertake a* patient *that were in some* desperate *disease, and by his skill bring him so* far *out of it, that he were sure to* recover, *if he would but take* care *of himself, and observe those* rules *the* Physician *set him, would you not think that man weary of his* life, *that* would refuse to do that? So certainly that man is weary of his soul, *wilfully casts it away, that will not consent to those* easy *conditions, by which he may* save it.

26. *You see how great* kindness *God hath to these* souls *of ours, the whole* Trinity, Father, Son, *and* Holy-Ghost *have all done their* parts *for them. The* Father *gave his* only Son, *The* Son *gave* himself, *left his* glory, *and endured the bitter* death *of the* cross, *meerly to keep our* souls *from* perishing. *The* Holy-Ghost *is become as it were our* attendant, *waites upon us with continual offers of his grace, to enable us to do that which may preserve them; Nay he is so* desirous *we should accept th so offers of his, that he is said to be* grieved, *when we refuse them,* Eph. 4. 30. *Now what greater* disgrace; *and* affront *can we put upon* God *then to dispise what he thus values, that those* souls *of ours, which* Christ *thought worth every drop of his* blood, *we should not think worth any part of our* care? *We use in things of the world, to rate them according to the* opinion *of those who are best skilled in them, now certainly* God, *who made our* souls, *best knowes the* worth *of them, and since he prizes them so high, let us (if it be but in* reverence *to him) be ashamed to* neglect *them. Especially now, that they are in so* hopeful *a condition, that nothing but our own* carelesnesse *can possibly destroy them.*

27. *I have now briefly gone over those* four motives *of*

care,

care *I at first proposed, which are* each *of them such, as I never misses to stir it up towards the things of* this *world and I have also shewed you, how much more reasonable nay necessary it is, they should do the like for the* Soul. *And now what can I say more, but conclude in the words of* Isaiah 46.8. Remember this and shew your selvs men. *That is, deal with your* Soul *as your* reason *teaches you to do with all other things that concern you. And sure this* common Justice *binds you to, for the* Soul *is that which furnishes you with that* reason, *which you exercise in all your* worldly *business, and shall the* Soul *it self receive no* benefit *from that* reason, *which it affords you? This is as if the* Master *of a* family, *who provides food for his servants, should by them be kept from* eating *any himself and so remain the onely* starved *creature in his house.*

28. *And as* Justice *tyes you to this, so* Mercy *doth likewise, you know the poor* Soul *will fall into* endlesse *and unspeakable* miseries, *if you continue to neglect it, and then it will be too late to* consider *it. The last refuge you can hope for is* Gods mercy, *but that you have* despised, *and abused. And with what face can you in your greatest need beg for* his mercy *to your* Souls, *when you would not afford them your* own? *No not that* common Charity *of* considering *them, of bestowing a few of those idle* hours *you know not (scarce) how to* passe *away, upon them.*

29. Lay *this to your* hearts, *and as ever you hope for* Gods pity, *when you most want it, be sure in time to pity your selves, by taking that due* care *of your precious* Souls, *which belongs to them.*

30. *If what hath been said, have perswaded you to this so* necessary *a duty, my next work will be to tell you how this care must be imployed, and that in a word, is in the doing of all those* things, *which tend to the making the* Soul happy, *which is the end of our* care, *and what those are I come now to shew you.*

PARTITION I.

Of the DUTY *of* MAN *by the Light of Nature, by the Light of Scripture; of* FAITH, *the Promises, of Hope, of Love, &c.*

THe *benefits* purchased for us by *Christ*, are such as will undoubtedly make the soul *happy*, for *eternal* happiness it self is one of them; but because these *benefits* belong not to us, till we perform the *Condition* required of us, whoever desires the *happiness* of his soul, must set himself to the performing of that *condition*; what that is, I have already mentioned in *General*, That it is the hearty honest endeavour of obeying the whole *Will* of *God*. But then that *Will* of *God* containing under it many particulars, It is necessary we should also know, what those are; That is,

what are the *several* things, that God now requires of us, our performance whereof will bring us to everlasting happiness; and the neglect to endless misery.

Of the light of Nature.

2. Of these things there are some, which God hath so stamp't upon our souls, that we *Naturally* knew them; that is, we should have known them to be our duty, though we had never bin told so by the Scripture. That this is so, we may see by those *heathens*, who having never heard of either *Old* or *New Testament*, do yet acknowledg themselves bound to some *General* duties, as to *worship* God; to be just, to *honour* their *Parents*, and the like. And as S. *Paul* saith, *Rom.* 2. 15. *Their consciences do in those things accuse or excuse them*, That is, tell them, whether they have done what they should, in those *particulars*, or no.

3. Now though *Christ* have brought greater light into the world, yet he never meant by it to put out any of that *Natural* light, which God had set up in our *souls*: Therefore let me here by the way, advise you not to walk *contrary* even to this *lesser* light, I mean not to venture on any of those Acts, which meer *natural conscience* will tell you are sins.

4. It is just matter of *sadness* to any *Christian* heart, to see some in these dayes, who profess much of *Religion*, and yet live in such sins, as a meer *heathen* would *abhor*; men that pretending to higher degrees of *light*, and *holiness*,

lineſs, then their *brethren* do, yet *practice* contrary to all Rules of *common honeſty*, and make it part of their Chriſtan liberty ſo to do, of whoſe ſeducement, it concerns all that love their *ſoules* to beware; and for that purpoſe let this be laid as a foundation, That that *Religion*, or *opinion* cannot be of God, which allowes men in any *wickedneſs*.

5. But though we muſt not put out this *light*, which *God* hath thus put into our ſoules, yet this is not the only way, whereby *God* hath revealed his will, and therefore we are not to reſt here, but proceed to the knowledg of thoſe other things, which *God* hath by other means revealed.

6. The way for us to come to know them, is by the *Scriptures*, wherein are ſet down thoſe *ſeveral* commands of *God*, which he hath given to be the Rule of our *duty*. *The light of Scripcures.*

7. Of thoſe ſome were given, before *Chriſt* came into the world, ſuch are thoſe precepts we find ſcattered throughout the *Old Teſtament*, but eſpecially contained in the *Ten Commandments*, and that excellent book of *Deuteronomy*; others were given by *Chriſt*, who added much both to the *Law* implanted in us by *Nature*, and that of the *Old Teſtament*, and thoſe you ſhall find in the *New Teſtament*, in the ſeveral precepts given by him and his *Apoſtles*: But eſpecially in that *divine Sermon* on the Mount, ſet down in the fifth, ſixth, ſeventh Chapters of S. *Matthews* Goſpel.

8. All these should be severally spoke to, but because that would make the discourse very long, and so less fit for the *meaner* sort of men, for whose use alone it is intended, I chuse to proceed in another manner: By *summing* all these together, and so as plainly as I can, to lay down, what is now the duty of every *Christian*.

The Three *great branches of man's duty.*

9. This I find briefly contained in the words of the *Apostle*, *Tit.* 2. 12 *That we should live soberly, righteously, and Godly in this present world*; where the word *soberly* contains our *duty* to our *selves*, *righteously*, our duty to our *neighbour*, and *Godly*, our *duty* to *God*. These therefore shall be the heads of my discourse, our *duty* to *God*, our *selves*, and our *neighbour*. I begin with that to *God*, that being the best ground-work whereon to build *both* the other.

Duty to God.

10. There are many *parts* of our *duty* to *God*, The *two* chief are these: First to acknowledg him to be *God*, Secondly, to *have no other*; under these are contained all those particulars, which make up our *whole duty* to *God*, which shall be shewed in their order.

Acknowledging him to be God.

11. To *acknowledg* him to be God, is to believe him to be an *infinite glorious Spirit*, that was from *everlasting*, without beginning, and shall be to *everlasting*, without end. That he is our *Creator*, *Redeemer*, *Sanctifier*, *Father*, *Son*, and *Holy-Ghost*, one *God*, *blessed for ever*. That he is subject to no *alterations*, but is *unchangeable*; that he is no *bodily* sub-

ſubſtance, ſuch as our *eyes* may behold, but *Spiritual*, and *inviſible*, whom *no man hath ſeen, nor can ſee*, as the *Apoſtle* tell us, 1 *Tim.*6.16. That he is infinitely *great*, and *excellent*, beyond all that our *wit* or *conceit* can imagine, that he hath *received* his being from none, and *given* being to all things.

12. All this we are to believe of him, in regard of his *eſſence*, and being; But beſides this, he is ſet forth to us in the *Scripture*, by ſeveral *excellencies*, as that he is of *infinite goodneſs, and Mercy, Truth, Juſtice, Wiſdom, Power, All-ſufficiency, Majeſty*; That he diſpoſes, and *governs* all things by his *providence*; that he *knows* all things, and is *preſent* in all places; theſe are by *Divines* called the *Attributes* of *God*, and all theſe we muſt undoubtingly *acknowledg*, that is, we muſt *firmly believe* all theſe *Divine excellencies* to be in *God*, and that in the greateſt *degree*, and ſo that they can never ceaſe to be in him, he can never be other, then *infinitely Good, Merciful, True*, &c.

13. But the *acknowledging* him for our *God*, ſignifies yet more then this, it means that we ſhould perform to him all thoſe ſeveral parts of *duty*, which belong from a *Creature* to his *God*; what thoſe are, I am now to tell you.

14. The firſt is *Faith*, or *belief*, not only that forementioned of his *eſſence*, and *Attributes*, but of his *word*, the *believing* moſt firmly, that all that he ſaith, is perfectly *true*. This neceſſarily *Faith.*

ceſſarily ariſes from that *Attribute*, his *truth*, it being *natural* for us to *believe* whatſoever is ſaid by one of whoſe *truth* we are confident. Now the *holy Scriptures* being the *word* of *God*, we are therefore to *conclude*, that all that is contained in them, is moſt *true*.

Of his Affirmations. 15. The things contained in them are of theſe *four ſorts*; Firſt, affirmations, ſuch are all the *ſtories* of the *Bible*, when it is ſaid, ſuch and ſuch things came ſo and ſo to paſs; *Chriſt* was *born* of a *virgin*, was laid in a manger, *&c.* And ſuch alſo are many points of *Doctrine*, as that there are *three Perſons* in the *God-head*, that *Chriſt* is the *Son* of *God*, and the like. All things of this ſort thus delivered in *Scripture*, we are to believe moſt *true*. And not only ſo, but becauſe they are all *written* for our inſtruction; we are to conſider them for that purpoſe, that is, by them to lay that *foundation* of *Chriſtian-knowledg*, on which we may build a *Chriſtian* life.

Commands 16. The *Second* ſort of things contain'd in the *Scripture* are the *Commands*, that is, the ſeveral things *enjoyned* us by *God* to perform; theſe we are to *believe* to come from him, and to be moſt juſt, and fit for him to *Command*. But then this *belief* muſt bring forth *obedience*, that what we *believe* thus fit to be done, be indeed done by us; otherwiſe our *belief* that they come from him, ſerves but to make us more *inexcuſable*.

Threatnings. 17. Thirdly, the *Scripture* contains threatnings; many *texts* there are which *threaten* to

to them that go on in their sins, the *wrath* of *God*; and under that are contain'd all the *punishments*, and *miseries* of this *life*, both *spiritual* and *temporal*, and *everlasting* destruction in the *life to come*. Now we are most stedfastly to *believe*, that these are *Gods threats*, and that they will certainly be performed to every *impenitent* sinner. But then the use we are to make of this *belief* is to *keep* from those *sins*, to which this *destruction* is *threatned*, otherwise our *belief* adds to our *guilt*, that will willfully go on in *spight* of those *threatnings*.

18. *Fourthly*, the *Scripture* contains *Promises*, and those both to our *bodies*, and our *soules*; for our *bodies* there are many *promises*, that *God* will *provide* for them what he sees necessary; I will name only one, *Mat.* 6. 33. *Seek ye first the Kingdom of God and his righteousness, and all these things*, that is, all *outward necessaries shall be added unto you*: But here tis to be observed, that we must *first seek the Kingdom of God and his righteousness*, that is, make it our first and *greatest* care, to *serve* and *obey* him, before this *promise* even of *temporal* good things *belongs* to us. To the *soul* there are many and *high promises*, as *first*, that of *present ease*, and *refreshment* which we find, *Mat.* 11. 29. *Take my yoke upon you, and learn of me, and ye shall find rest to your soules*: But here it is apparent, that before this *rest* belongs to us, we must have *taken on us Christs yoke*, become his *servants*, and *disciples*. Promises.

ciples. *Finally* there are *promises* to the *soul*, even of *all* the *benefits* of *Christ*; but yet those only to such, as perform the *condition* required; that is, *pardon* of *sins* to those that *repent* of them, *increase* of *grace* to those that diligently make *use* of what they have already, and *humbly* pray for more, and *eternal salvation* to those that *continue* to their *lives* end, in hearty *obedience* to his *Commands*.

19. This *belief* of the *promises* must therefore stir us up to perform the *condition*, and till it do so, we can in no reason *expect* any good by them; and for us to look for the *benefit* of them on other termes, is the same mad *presumption*, that it would be in a Servant to challenge his Master, to give him a *reward* for having done nothing of his *work*, to which alone the *reward* was promised; you can easily resolve, what *answer* were to be given to such a *servant*, and the same are we to expect from *God* in this case; nay further, it is sure *God* hath given these *promises* to no other *end*, but to *invite* us to *holiness* of life, yea he gave his Son in whom all his *promises* are as it were *sum'd* up for this *end*. We usually look so much at *Christs* coming to satisfie for us, that we forget this other part of his errand. But there is nothing surer, than that the main *purpose* of his coming into the world, was to plant *good* life among men.

20. This

20. This is so often repeated in *Scripture*, that no man that considers, and *believes* what he reads, can doubt of it. *Christ* himself tells us, *Mat.* 9. 13. *He came to call sinners to repentance*; and S. *Peter*, *Acts.* 3. 26. Tell us, that *God sent his Son Jesus to bless us, in turning every one of us from his iniquities*; for it seems the *turning us from our iniquities*, was the greatest special *blessing*, which *God* intended us in *Christ*.

21. Nay we are taught by S. *Paul*, that this was the end of his very *death* also, *Tit.* 2. 14. *Who gave himself for our sins, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works*; and again, *Gal.* 1. 4. *Who gave himself for us, that he might deliver us from this present evil world*, that is from the *sins*, and ill *customes of the world*. Divers other *texts* there are to this purpose, but these I suppose *sufficient* to assure any man of this one *great truth*, that all that *Christ* hath done for us, was directed to this *end*, the *bringing* us to *live Christianly*; or in the words of S. *Paul*, *to teach us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly in this present world.*

22. Now we know *Christ* is the *foundation* of all the *promises*, *in him all the promises of God are yea, and Amen*, 2 *Cor.* 1. 20. And therefore if *God* gave *Christ* to this end, certainly the *promises* are

are to the *same* also. And then how great an *abuse* of them is it, to make them serve for purposes quite *contrary* to what they were intended, *viz.* to the *encouraging* us in sins, which they will certainly do, if we *perswade* our selves, they belong to us, how *wickedly* soever we live. The *Apostle* teaches us another use of them, 2 *Cor.*7.1. *Having therefore these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus, we may justly apply the *promises* to our selves, and with comfort expect our *parts* in them. But till then, though these *promises* be of certain *truth*, yet we can reap no *benefit* from them, because we are not the persons, to whom they are made, that is, we perform not the *condition* required, to give us *right* to them.

23. This is the *Faith*, or *belief* required of us towards the things *God* hath revealed to us in the *Scripture*; to wit, such as may answer the *end*, for which they were so *revealed*, that is, the bringing us to *good lives*; the bare *believing*, the *truth* of them, without this, is no more then the *Divels* do, as S. *James* tells us, Chap.2.19. Only they are not so *unreasonable*, as some of us are, for they will *tremble*, as knowing well this *Faith* will never do them any good But many of us go on *confidently*, and doubt not the *sufficiency* of our *Faith*, though we have not the least *fruit* of *obedience* to approve it by; let such hear S.

James

James judgment in the point, Chap. 2. 26. As *the body without the spirit is dead, so Faith, if it have not works, is dead also.*

24. A Second *duty* to *God* is *Hope*, that is, a *comfortable* expectation of these *good* things he hath *promised*. But this, I told you before of *Faith*, must be such, as agrees to the nature of the *promises*, which being such as *requires* a *condition* on our part, we can *hope* no further, then we make that good; or if we do, we are so far from *performing* by it this *duty* of *hope*, that we commit the great sin of *presumption*, which is nothing else, but *hoping* where *God* hath given us no *ground* to *hope*. This every man doth, that *hopes* for *pardon* of *sins*, and *eternal* life, without that *repentance* and *obedience*, to which alone they are *promised*, the true *hope* is that which *purifies* us; S. *John* saith, 1. *Ep.* 3. 3. *Every man that hath this hope, purifieth himself, even as he is pure*, that is, it makes him *leave* his *sins*, and earnestly *endeavour* to be *holy*, as *Christ* is, and that which doth not so, how *confident* soever it be, may well be concluded to be but that *hope* of the *Hypocrite*, which *Job* assures us shall *perish*. Hope. Presumption.

25. But there is another way of *transgressing*, this *duty*, besides that of *presumption* and that is by *Desperation*, by which I mean not that, which is ordinarily so called, *viz.* the *despairing* of *mercy*, so long as we continue in our sins, for that is but *just* for us to do: But I mean such a *desperation*, as makes us give Despair.

over

over endeavour, that is, when a man that ſees he is not at the preſent ſuch a one, as the *promiſes* belong to, concludes, he can never become ſuch, and therefore neglects all duty, and goes on in his ſins. This is indeed the ſinful *deſperation*, and that which if it be continued in, muſt end in deſtruction.

26. Now the work of hope is to prevent this, by ſetting before us the *generality* of the *promiſes*, that they belong to all that will but perform the *condition*. And therefore though a man have not hitherto performed it, and ſo hath yet no right to them, yet *hope* will tell him, that that right may yet be gained, if he will now ſet heartily about it. It is therefore ſtrange folly for any man, be he never ſo ſinful, to give up himſelf for loſt, when if he will but change his courſe, he ſhall be as certain to partake of the *promiſes* of merey as if he had never gone on in thoſe former ſins.

27. This *Chriſt* ſhews us in the parable of the *Prodigal*, *Luke* 15. where we ſee that Son, which had run away from his father, and had conſumed the *portion* given him, in *riotous living*, was yet upon his *return* and *repentance* uſed with as much kindneſs by the *Father*, as he that had never offended, nay with higher and more paſſionate expreſſions of love. The intent of which parable was only to ſhew us how graciouſly our *heavenly Father* will receive us, how great ſoever our former ſins have bin, if we

we ſhall return to him with true ſorrow for what is paſt, and ſincere obedience for the time to come; nay ſo acceptable a thing is it to *God*, to have any ſinner return from the *error* of his *wayes*, that there is a kinde of *triumph* in *heaven* for it, *there is joy in the preſence of the Angels of God, over one ſinner that repenteth*: *Lu.* 15. 10. And now who would not rather chuſe by a *timely repentance*, to bring *joy* to *heaven*, to *God*, and his *holy Angels*; then by a ſullen *deſperation* to pleaſe *Satan* and his *accurſed Spirits*; eſpecially when by the former we ſhall gain endleſs happineſs to our ſelves, and by the *latter* as endleſs torments.

28. A *third duty* to *God* is love; There are two common Motives of *love* amongſt men, the one the *goodneſs* and *excellency* of the perſon; the other his *particular kindneſs*, and *love* to us, and both theſe are in the *higheſt* degree in *God*. Love *its Motives.*

29. Firſt he is of *infinite goodneſs*, and *excellency* in himſelf; This you were before taught to *believe* of him, and no man can doubt it, that conſiders but this one thing, that there is nothing *good* in the world, but what hath received all its *goodneſs* from *God*: His *goodneſs* is as the *Sea*, or *Ocean*; and the *goodneſs* of all *creatures*, but as ſome *ſmall ſtreames*, flowing from that Sea; now you would certainly think him a mad man, that ſhould ſay the *Sea* were not greater then Gods *excellency.*

then ſome little brook, and certainly it is no leſs *folly* to ſuppoſe, that the *goodneſs* of God doth not as much (nay *infinitely* more) *exceed* that of all *creatures*. Beſides the *goodneſs* of the *creature* is *imperfect* and mixt with much evil; but his is *ſure*, and entire, without any ſuch *mixture*. He is perfectly *holy*, and cannot be tainted with the leaſt *impurity*, neither can he be the *Author* of any to us, for though he be the cauſe of all the *goodneſs* in us, he is the cauſe of *none* of our *ſins*. This S. *James* expreſly tells us, Chap. 1. 13. *Let no man ſay when he is tempted, he is tempted of God; for God cannot be tempted with evil; neither tempteth he any man.*

His kindneſs to us.

30. But *ſecondly*, *God* is not only thus *good* in himſelf, but he is alſo wonderful *good*; that is, kind, and *merciful* to us, we are made up of *two* parts, a *ſoul* and a *body*, and to each of theſe *God* has expreſt infinite *mercy*, and *tenderneſs*. Do but conſider what was before told you of the *ſecond Covenant*, and the *mercies* therein offered, even *Chriſt* himſelf, and all his *benefits*, and alſo that he offers them ſo *ſincerely* and *heartily*, that no man can miſs of *enjoying* them, but by his own *default*. For he doth moſt *really* and *affectionately* deſire we ſhould embrace them, and live: As appears by that *ſolemn oath* of his, *Eze.* 33. 11. *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live*; whereto he adds this *paſſionate expreſſion*; *turn ye, turn ye from your evil ways, for*

for why will yee die: To the ſame purpoſe you may read, Ezek. 18. *Conſider* this, I ſay, and then ſurely you cannot but ſay, he hath great *kindneſs* to our *ſouls*. Nay let every man but remember with himſelf, the many calls he had to *repentance* and *amendment*, ſomtimes *outward* by the *Word*, ſomtimes *inward* by the *ſecret* whiſpers of *Gods Spirit* in his heart, which were only to *woo* and *intreat* him to avoid *eternal miſery*, and to accept of *eternal happineſs*; let him, I ſay, remember theſe, together with thoſe many other means, *God* hath uſed towards him for the ſame end, and he will have reaſon to confeſs *Gods kindneſs*, not only to *mens ſoules* in *general*; but to his own in *particular*.

31. Neither hath he bin wanting to our *bodies*, all the *good* things they injoy, as *Health*, *Strength*, *Food*, *Rayment*, and whatever elſe concerns them, are meerly his *gifts*; ſo that indeed it is impoſſible, we ſhould be ignorant of his *mercies* to them, all thoſe *outward* comforts and *refreſhments* we daily injoy, being continual *effects*, and *witneſſes* of it, and though ſome enjoy more of theſe, then others, yet there is no perſon, but injoyes ſo much in one kind or other, as abundantly ſhews *Gods mercy*, and *kindneſs* to him, in reſpect of his *body*.

32. And now ſurely you will think it but reaſonable we ſhould *love* him, who is in all reſpects thus *lovely*: Indeed this is a *duty* ſo generally acknowledged, that if you ſhould

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ask any man the *question*, whether he loved God or no, he would think you did him great *wrong* to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed *love* him; and this will soon be proved to you by examining a little, what are the *common effects* of *love*, which we bear to men, like our selves, and then trying, whether we can shew any such *fruits* of our love to *God*.

Fruit of Love. Desire of pleasing.

33. Of that sort there are *divers*, but for *shortness* I will name but two. The *first* is a *desire of pleasing*, the *second* a *desire of enjoying*. These are constantly the *fruits* of *love*. For the *first* 'tis known by all, that he that *loves* any person, is very desirous to *approve* himself to him, to do whatsoever he thinks will be *pleasing* to him; and according to the degree of *love*, so is this *desire* more, or less; where we love *earnestly*, we are very *earnest*, and *careful* to *please*. Now if we have indeed that *love* to *God* we *pretend* to, it will bring forth this *fruit*, we shall be careful to *please* him in all things. Therefore as you judg of the *tree by its fruits*, so may you judg of your *love* of *God*, by this *fruit* of it, nay indeed this is the way of *tryal*, which *Christ* himself hath given us, *Jo.*14.15. *If ye love me keep my commandments*; and S. *John* tells us, 1 *Ep.*5.3. *That this is the love of God, that we walk after his commandments*, and where this one proof is wanting, it will be *impossible* to *testifie* our love to *God*.

34. But it must yet be farther considered that

that this *love* of *God* must not be in a *low* or *weak* degree, for besides that the *Motives* to it, his *excellency*, and his *kindness* are in the *highest*; the same *Commandment* which bids us *love God, bids us love him with all our heart, and with all our strength*; that is, as much as is *possible* for us, and *above* any thing else. And therefore to the fulfilling of this *Commandment*, it is necessary, we *love* him in that *degree*; and if we do so, then certainly we shall have not only some *slight*, and faint *endeavours* of *pleasing*, but such as are most *diligent*, and *earnest*, such as will put us upon the most painful and costly duties, make us willing to forsake our own *ease*, *goods*, *friends*, yea *life* it self, when we cannot keep them without *disobeying God*.

35. Now examine thy self by this; hast thou this *fruit* of *love* to shew? dost thou make it thy *constant* and *greatest* care to keep *Gods Commandments*? to *obey* him in all things? earnestly *labouring* to *please* him to the utmost of thy power, even to the *forsaking* of what is *dearest* to thee in this world? if thou dost, thou maist then truly say thou *lovest God*. But on the contrary, if thou willfully *continuest* in the breach of many, nay but of any one *Command* of his, never deceive thy self, for the *love* of *God abides* not in thee. This will be made plain to you, if you consider what the *Scripture* saith of such, as that they are *enemies to God by their wicked works*, *Col.* 1. 21. That the *carnal* minde (and such is e-

very one that continues *wilfully* in *sin*) is *enmity to God*, *Rom.* 8. 7. That he that *sins wilfully*, *tramples under foot the Son of God*, *and doth despite unto the Spirit of grace*, *Heb.* 10. 29. and many the like. And therefore unless you can think *enmity*, and *trampling*, and *despite* to be *fruits* of *love*, you must not believe you *love God*, whilest you go on in any wilful *disobedience* to him.

Desire of enjoying.

36. A *Second fruit* of *love*, I told you, was *desire* of *injoying*. This is constantly to be seen in our *love* to another. If you have a *friend*, whom you intirely *love*, you desire his *conversation*, wish to be alwayes in his *company*; and thus will it also be in our *love* to *God*, if that was as great, and hearty, as this.

37. There is a *twofold enjoying* of *God*, the one *imperfect* in this *life*, the other more *perfect*, and *complete*, in the life to *come*; that in this life is that *conversation*, as I may call it, which we have with *God* in his *ordinances*, in *praying*, and *meditating*, in *hearing* his *Word*, in *receiving* the *Sacrament*, which are all intended for this purpose, to bring us into an *intimacy*, and *familiarity* with *God*, by *speaking* to him, and *hearing* him *speak* to us.

38. Now if we do indeed *love God*, we shall certainly hugely *value*, and *desire* these wayes of *conversing* with him, it being all that we can have in this life; it will make us with *David*, esteem *one day in Gods courts better then a thousand*, *Psal.* 84. 10. We shall be glad

glad to have these *opportunities* of approaching to him, as often as is possible, and be careful to use them *diligently*; to that end of *uniting* us still more to him, yea we shall come to these *spiritual* exercises with the same *cheerfulness*, we would go to our *dearest friend*. And if indeed we doe thus, it is a good proofe of our *love*.

39. But I fear there are not many have this to shew for it, as appears by the common *backwardness*; and unwillingness of men to come to these; and their *negligence*, and heartlessness, when they are at them; and can we think that *God* will ever own us for *lovers* of him, whilst we have such *dislikes* to his company, that we will never come into it, but when we are *drag'd* by *fear*, or *shame* of men or some such worldly Motive; It is sure you would not think that man *loved* you, whom you perceived to shun your *company*, and to be loath to come in your *sight*. And therefore be not so unreasonable as to say you *love God*, when yet you desire to keep as far from him as you can.

40. But besides this, there is another *injoyment* of *God*, which is more perfect, and *complete*, and that is our *perpetual* injoying of him in heaven, where we shall be for ever *united* to him; and *injoy* him not now and then only, for *short* spaces of time, as we do here, but *continually* without *interruption*, or breaking off. And certainly if we have that *degree* of *love* to *God* we ought, this cannot but be most

earnestly desired by us so much, that we shall think no *labour* too great to compass it. The *seven years* that *Jacob* served for *Rachel*, *Gen.* 29. 20. *Seemed to him but a few dayes for the love that he had to her*: and surely if we have *love* to *God*, we shall not think the service of our whole *lives* too *dear* a *price* for this full *injoyment* of him, nor esteem all the *injoyments* of the world, worth the looking on, in comparison thereof.

41. If we can truly tell our selves we do thus long for this injoyment of God we may believe we *love* him. But I fear again, there are but few that can thus *approve* their *love*. For if we look into mens *lives*, we shall see they are not generally so *fond* of this *injoyment*, as to be at any *pains* to purchase it. And not only so, but it is to be *doubted*, there are many, who if it were put to their *choice*, whether they would live *here* alwayes, to enjoy the *profit* and pleasure of the *World*, or go to *heaven* to *enjoy* God, would, like the *Children* of *Gad* and *Reuben*, set up their rest on this side *Jordan*, *Num.* 32. and never desire that heavenly *Canaan*, so close do their *affections* cleave to things *below*, which shews cleerly they have not made God their *treasure*; for then according to our *Saviours* Rule, *Mat.* 6. 21. Their *heart* would be with him. Nay, further yet; it is too plain, that many of us set so little *value* on this *injoying* of *God*, that we *prefer* the *vilest* and *basest* sins before him, and chuse to *injoy* them, though by it we utterly *lose* our parts in him, which is the case of every

very man that continues willfully in those sins.

42. And now I fear, according to these rules of *trial*, many that *profess* to *love* God will be found not to do so, I conclude all with the words of S. *John*, 1 *Ep.* 3. 18. Which though spoken of the *love* of our *brethren*, is very fitly appliable to this *love* of God, let *us not love in word, neither in tongue, but in deed and in truth.*

43. A *Fourth duty* to God is *Fear*; this arises from the *consideration* both of his *Justice* and his *Power*; his *Justice* is such that he *will* not *clear the wicked*, & his *Power*, such that he is able to *inflict* the sorest *punishments* upon them; & that this is a *reasonable* cause of *fear*, *Christ* himself tells us, *Mat.* 10. 18. *Fear him which is able to destroy both body and soul in hell.* Many other places of *Scripture* there are, which commend to us this *duty*, as *Psal.* 2. 11. *Serve the Lord with fear: Psal.* 34. 9. *Fear the Lord ye that be his Saints: Pro.* 9. 10. *The fear of the Lord is the beginning of wisdom*, and divers the like; and indeed all the *threatnings* of *wrath* against *sinners*, which we meet with in the *Scripture*, are only to this end, to *work* this *fear* in our *hearts*. Fear.

44. Now this fear is nothing *else*, but such an *awful* regard of God, as may keep us from *offending* him. This the wise man tells us, *Prov.* 16. 17. *The fear of the Lord is to depart from evil*: so that none can be said truly to *fear* God, that is not thereby withheld from *sin*; & this is but *answerable* to that common *fear* we have towards man, whoever we know may hurt us, we wil beware of *provoking*, & therefore if we be not as

wary of *displeasing* God, it is plain we *fear* men more then we do him.

The Folly of fearing Men more then God.

45. How great a *madness* this is, thus to *fear men* above God, will soon appear, if we compare what man can do to us, with that which God can. And *first*, it is sure, it is not in the *power* of man (I might say *Divels*, too) to do us any *hurt*, unless God *permit* and suffer them to do it: so that if we do but *keep* him our *friend*, we may say with the *Psalmist*, *The Lord is on my side, I fear not what man can do unto me.* For let their *malice* be never so great, he can *restrain*, and keep them from hurting us, nay, he can *change* their minds towards us, according to that of the wise man, *Pro.* 16. 7. *When a mans ways please the Lord, he maketh even his enemies to be at peace with him.* A notable *example* of this we have in *Jacob*, Gen. 32. who when his brother *Esau* was coming against him as an *enemy*, God wonderfully turned his heart, so that he met him with all the *expressions*, of *brotherly kindness*, as you may read in the *next Chapter.*

46. But *Secondly*, suppose men were left at *liberty* to do thee what *mischief* they could; Alas, their *power* goes but a little way, they may perhaps rob thee of thy *goods*, it may be they may take away thy *liberty*, or thy *credit*, or perchance thy *life* too; but that thou knowest is the utmost they can do. But now God can do all this when he *pleases*, and that which is *infinitely* more, his vengeance reaches

even

even beyond *death* it self, to this *eternal Misery* both of *body* and *soul* in *hell*; in comparison of which *death* is so considerable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do*, saith Christ, *Luk.* 12.4. And then immediately adds, But *I will forewarn you whom ye shall fear, fear him which after he hath killed, hath power to cast into hell, yea, I say unto you fear him.* In which words the *comparison* is set between that *greatest* ill we can suffer from man, the loss of *life*, and those sadder *evils God* can inflict on us; and the *latter* are found to be the only *dreadful* things, and therefore God only to be *feared*.

47. But there is yet one thing farther considerable in this matter, which is this, it is possible we may *transgress* against *men*, and they not know it, I may perhaps *steal* my *neighbours goods*, or defile his *wife*, and keep it so close that he shall not *suspect* me, and so never bring me to *punishment* for it; but this we cannot do with God, he knows all things even the *most secret thoughts* of our hearts, and therefore though we commit a sin never so *closely*, he is sure to fit us, and will as surely if we do not timely repent, *punish* us *eternally* for it.

48. And now surely it cannot but be *confest*, that it is much safer *displeasing men*, then God; yet alas our *practice* is as if we *believed* the *direct* contrary, there being nothing more ordinary with us, then for the *avoiding* of

some *present* danger we *fear* from men, to rush our selves upon the *indignation* of God. And thus it is with us, when either to save our *estates*, or *credits*, or our very *lives*, we commit any *sin*, for that is plainly the *chusing* to provoke God, rather then *man*.

49. But God knows this case of the *fear* of *men* is not the only one wherein we venture to *displease* him, for we commit many *sins*, to which we have none of this *temptation*, nor indeed any other; as for instance, that of *common swearing*, to which there is nothing either of *pleasure*, or *profit* to invite us. Nay, many times, we, who so *fear* the *mischiefs* that other men may do to us, that we are ready to buy them off with the greatest *sins*, do our selves bring all those very *mischiefs* upon us, by *sins* of our own *chusing*. Thus the careless *prodigal robs* himself of his *estate*, the *deceitful* & *dishonest* man, or any that lives in open *notorious sin*, *deprives* himself of his *credit*, and the *drunkard*, & *glutton* brings *diseases* on himself, to the *shortning* his life: And can we think we do at all *fear* God when that *fear* hath so little *power* over us, that though it be backt with the many present *mischiefs*, that attend one *sin*, it is not able to keep us from them? surely such men are so far from *fearing* God, that they rather seem to defie him, resolve to provoke him, whatsoever it *cost* them, either in this world or the *next*. Yet so unreasonably *partial* are we to our selves, that even such as these wil pretend to this *fear*: you may examine multitudes of the most gross *scandalous* sinners, before you shall meet

meet with one that will acknowledg he *fears* not God. It is ſtrange it ſhould be poſſible for men thus to cheat themſelves; but however it is certain, we cannot *deceive* God, he will not be *mocked*; and therefore if we will not now ſo *fear* as to *avoid ſin*, we ſhall one day *fear*, when it will be too *late* to *avoid puniſhment*.

50. A *Fifth duty* to God is, that of *truſting* in him, that is, *depending* and *reſting* on him: and that is *firſt* in all *dangers*, *Secondly* in all wants. We are to *reſt* on him in all our *dangers* both *ſpiritual* and *temporal*. Of the *firſt* ſort are all thoſe *temptations*, by which we are in *danger* to be *drawn* to *ſin*. And in this reſpect he hath *promiſed* that if we *reſiſt the Divel he ſhall flie from us*, *Jam.* 4.7. Therefore our *duty* is *firſt* to *pray* earneſtly for Gods *grace* to *enable* us to *overcome* the *temptation*, and *Secondly*, to ſet our ſelves *manfully* to *combate* with it, not yielding or *giving conſent* to it in the leaſt *degree*; and whilſt we do thus, we are *confidently* to reſt upon God, that his *grace* will be *ſufficient* for us, that he will either remove the *temptation*, or *ſtrengthen* us to *withſtand* it.

Truſt.

In all ſpiritual dangers.

51. *Secondly*, in all outward and *temporal dangers*, we are to *reſt* upon him, as knowing that he is *able* to deliver us, and that he will do ſo, if he ſee it *beſt* for us, & if we be ſuch to whom he hath *promiſed* his *protection*, that is, ſuch as truly *fear* him. To this purpoſe we have many *promiſes* in *Scripture*, *Pſ.* 34.7. *The Angel of the Lord tarrieth round about them that fear him, and delivereth them*; & *Pſ.* 34.20. *The Lord delivereth*

In all temporal.

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the souls of his Saints, and all that put their trust in him shall not be destitute; and divers the like. And also we have many examples, as that of the *three children* in the furnace, *Dan.*3. That of *Daniel* in the *Lions Den*, *Dan.*6. And many others, all which serve to teach us this one lesson, that if we go on conscionably in performing our duty, we need not be dismayd for any thing that can befall us, for the God whom we serve, *is able to deliver us*.

52. Therefore in all *dangers*, we are *first* humbly to *pray* for his aid, and then to *rest* our selves *cheerfully* on him; assuring our selves that he will give such an *issue* as shall be most for our *good*. But above all things, we must be sure to *fix* our *dependance wholly* on him, and not to *relie* on the *creatures* for *help*, much less must we seek to *deliver* our selves by any unlawful means; that is, by the *committing* of any *sin*, for that is like *Saul*, 1 *Sam.*28.7. To go to the *witch*, that is, to the *Divel* for help; such courses do commonly *deceive* our hopes at the present, and in stead of *delivering* us out of our *streights*, plunge us in greater, and those much more uncomfortable ones, because then we want that which is the only *support*, Gods *favour* and aid which we certainly *forfeit* when we thus seek to rescue our selves by any *sinful* means. But supposing we could by such a way certainly free our selves from the *present danger*, yet alas we are far from having *gained* safety by it, we have

Not seek to deliver our selves by any Sin.

have only removed the *danger* from that which was less considerable, and brought it upon the most *precious* part of us, our *soules*; like an *unskilful Physician*, that to remove a pain from the *finger*, strikes it to the *heart*; we are therefore grosly mistaken, when we think we have played the good *husbands*, in saving our *Liberties*, or *Estates*, or *Lives* themselves by a sin; we have not saved them but madly *overbought* them, layed out our very *souls* on them; And *Christ* tells us how little we shall gain by such bargains, *Mat.* 17. 26. What *is a man profited if he shall gain the whole world*, and *lose his own soul*. Let us therefore resolve never to *value* any thing we can possess in this world at so high a rate, as to keep it at the *price* of the least *sin*, but when ever things are driven to such an *issue*, that we must either part with some, perhaps all our *worldly* possessions, nay life it self or else *commit a sin*, let us then remember that this is the *season* for us to perform that *great* and excellent *duty*, of *taking up the Cross* which we can never so properly do, as in this case; for our bearing of that which we have no possible way of *avoiding*, can at most be said to be but the *carrying* of the *Cross*, but then only can we be said to *take it up*, when having a means of *escaping* it by a *sin*, we rather chuse to *endure the Cross* then *commit* the *Sin*, for then it is not *layed* on us by any unavoidable *necessity*, but we willingly *chuse* it; and this is *highly* acceptable with *God*, yet withall so strictly *required*

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by him, that if we *fail* of performing it when we are put to the *tryal*, we are not to be accounted followers of *Christ*, for so himself hath expresly told us, *Mat.* 16.24. *If any man come after me, let him deny himself, and take up his Cross and follow me*; and so again, *Mat.* 8.34. It were therefore a good point of *Spiritual Wisdom* for us, sometimes by some *lower degrees* of *self-denyal*, to fit our selves for this *greater*, when we shall be *called* to it; we know he that expects to run a *race* will beforehand be often *breathing* himself, that he may not be foiled when he comes to *run* for the *prize*; in like manner 'twil be fit for us, sometimes to *abridg* our selves somewhat of our *lawful* pleasure, or ease, or profit, sothat we may get such a *mastery* over our *selves*; as to be able to *renounce* all, when our *obedience* to *God* requires it.

In all wants spiritual.

53. And as we are thus to *trust* on *God* for *deliverance* from *danger*, so are we likewise for *supply* of our *wants*; and those again are either *spiritual* or *temporal*: our *spiritual want* is that of his *grace* to inable us to *serve* him without which we *can do nothing*; and for this we are to *depend* on him, provided, we neglect not the means, which are *prayer*, and a *careful using* of what he hath already *bestowed* on us: For then we have his *promise* for it, *he will give the holy Spirit to them that ask it*, *Luke* 11.13. And *unto him that hath shall be given*, *Mat.* 25.29. that is, *To him that hath made a good use of that grace he hath already*, *God will give more*. We are not therefore

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to *affright* our selves with the *difficulty* of those things God requires of us, but *remember* he commands nothing, which he will not *enable* us to perform, if we be not *wanting* to our selves. And therefore let us sincerely do *our* parts, and *confidently* assure our selves, God will not fail of his.

54. But we have likewise *temporal* and *bodily* wants, and for the *supply* of them we are likewise to *relie* on him. And for this also we want not *promises*, supposing us to be of the number of them to whom they are made, that is, Gods *faithful* Servants. *They that fear the Lord lack nothing*, *Psal.* 34.9, & v. 10. *They that seek the Lord shall want no manner of thing that is good*: Again, *Psa.* 33.18,19. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their souls from death, and to feed them in time of famine.* *Examples* also we have of this, as we may see in the case of *Eliah*, and the *poor widdow*, 1 *Kings* 17. And many others. Temporal wants.

55. We are therefore to look up to him for the *provision* of all things *necessary* for us, according to that of the *Psalmist*, *The eyes of all wait upon thee, O Lord, and thou givest them meat in due season.* And our *Saviour* hath taught us to *pray* for our *daily-bread*; thereby teaching us, that we are to live in *continual dependance* upon God for it. Yet I mean not by this, that we should so expect it from God,

God, as to give up our ſelves to *idleneſs* and *expect* to be fed by *miracle*. No, our honeſt *induſtry*, and labour is the means by which God *ordinarily* gives us the *neceſſaries* of this life, and therefore we muſt by no means *neglect* that. *He that will not labour, let him not eat*, ſayes the *Apoſtle*, 2 *Theſ.* 3. 10. And we may believe God will pronounce the ſame *ſentence*, and ſuffer the *ſlothful* perſon to *want* even neceſſary food. But when we have faithfully uſed our own *endeavour*, then we muſt alſo look up to *God* for his bleſſing on it, without which it can never *proſper* to us. And having done thus, we may comfortably *reſt* our ſelves on his *providence* for ſuch a meaſure of theſe *outward* things, as he ſees fitteſt for us.

56. But if our *condition* be ſuch, that we are not able to *labour*, and have no other means of bringing in the *neceſſaries* of life to our ſelves, yet even then we are *chearfully* to reſt upon *God*, believing that he who *feeds* the *Ravens*, will by ſome means or other, though we know not what, *provide* for us, ſo long as he pleaſes we ſhall continue in this world, and never in any caſe *torment* our ſelves with *Carking*, and *diſtruſtful* thoughts, but as the *Apoſtle*, 1 *Pet.* 5. 7. *Caſt all your care on him who careth for us.*

57. This is earneſtly preſt by our *Saviour*, *Mat.* 6. Where he abundantly ſhews the *folly* of this ſin of *diſtruſt*. The place is a moſt excellent one, and therefore I ſhall ſet

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it down at large, Ver 25 *Therefore I say unto you, take no thought for your life, what you shall eat, or what you shall drink; neither for your body, what you shall put on, is not the life more then meat, and the body then rayment? Behold the fowles of the air, for they sow not neither do they reap nor gather into barnes, yet our heavenly Father feedeth them. Are ye not much better then they? which of you by taking thought can add one cubit to his stature? and why take ye thought for rayment? consider the lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little Faith? Therefore take no thought, saying, what shall we eat, or what shall we drink, or where with all shall we be clothed, (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things? But seek ye first the Kingdom of God and his righteousness, and then all these things shall be added unto you: Take therefore no thought for the morrow, for the morrow shall take thought for the things of it self, sufficient unto the day is the evil thereof:* I might add many other texts to this purpose but this is so *full*, and *convincing*, that I suppose it needless.

58. All therefore that I shall say more concerning this *duty* is to put you in mind of the great

The benefits of trusting on God.

great *benefits* of it; as *first*, that by this *trusting* upon God, you *engage* and *bind* him to *provide* for you. *Men*, you know, think themselves highly *concern'd* not to *fail* those that depend and *trust* upon them: and certainly God doth so much more. But then *Secondly*, there is a great deal of *ease*, and quiet in the *practice* of this *duty*; it delivers us from all those *carkings*, and *immoderate* cares, which *disquiet* our minds, break our *sleep*, and *grieve* even our very *hearts*. I doubt not but those that have felt them, need not be told they are *uneasie*. But then methinks that *uneasiness* should make us forward to imbrace the means for the *removing* of them, and so we see it too often doth, in *unlawful* ones; men will *cheat*, and *steal*, and *lie*, and do any thing to deliver themselves from the *fear* of *want*. But alas, they commonly prove but *deceitful* remedies: They bring *Gods* curse on us, and so are more likely to betray us to *want*, then to keep us from it. But if you desire a certain and *unfailing* cure for *cares*, take this of *relying* upon God.

59. For what should cause that man to fear *want*, that knows he hath one that *cares* for him, who is *al-sufficient*, and will not suffer him to *want* what is fit for him. If a *poor* man had but a *faithful promise* from a *wealthy* person, that he would never suffer him to *want*, it is sure he would be highly *cheered* with it, and would not then think fit to be as *carking* as he was before, and yet a *mans promise* may fail

fail us, he may either grow *poor*, and not be *able*, or he may prove *false*, and not be *willing* to make good his word. But we know *God* is ſubject neither to *impoveriſhing* nor *deceit*. And therefore how vile an *injury* do we offer to him, if we dare not *truſt* as much upon his *promiſe*, as we would on that of a *man*, yea and how great a *miſchief* do we do our ſelves by loading our minds with a *multitude* of *vexations*, and *tormenting* cares, when we may ſo ſecurely *caſt our burden upon God*. I conclude this in the words of the *Apoſtle*; *Phil.* 4. 6. *Be careful for nothing, but in every thing by Prayer, and ſupplication, with thanksgiving; let your requeſts be made known unto* God.

D PARTI-

Partition II.

Of Humility, *Of Submission to Gods Will, in respect of Obedience, of Patience in all sorts of sufferings, and of* Honour *due to God in several ways in his House, Possessions, His Day, Word, Sacraments, &c.*

§. 1. A *Sixth* duty to *God* is *humility*, that is, such a sense of our own *meanness*, and his *excellency*, as may work in us a *lowly* and *unfeigned submission* to him; This *submission* is *twofold*, *First* to his *will*, *Secondly* to his *Wisdom*.

Humility.

Submission to Gods will in respect of obedience.

2. The *submission* to his *will* is also of two sorts, the *submission* either of *obedience*, or *patience*. That of *obedience*, is our ready *yielding* our selves up to *do* his *will*, so that when *God* hath by his *command* made known to us what his *pleasure* is, *cheerfully*, and *readily* to set about it. To *enable* us to this, *humility* is exceeding necessary, for a *proud* person is of all others the unaptest to *obey*, and we see men never pay an *obedience* but where they acknow-

knowledg the person commanding to be some way *above* them. And so it is here, if we be not throughly perswaded, that *God* is infinitely *above* us, that we are *vilenesse*, and *nothing* in comparison of him, we shall never pay our due *obedience*.

3. Therefore if ever you mean to *obey* intirely (as you must if ever you mean to be *saved*) get your hearts possess with the *sense* of that great unspeakable *distance* that is between *God* and you. Consider him as he is a *God* of *infinite Majestie*, and *glory*, and we poor *worms* of the earth; he *infinite* in *power*, able to do *all things*; and we able to do *nothing*, not so much as to make one *hair white* or *black*, as our *Saviour* speaks, *Mat.* 5.36. He of *infinite purity* and *holiness*, and we *polluted* and *defiled*, wallowing in all kind of *sins*, and *uncleanness*; he *unchangeable* and *constant*, and we subject to *change* and alteration every minute of our lives. He *eternal* and *immortal*, and we *frail mortals*, that when ever he *taketh away our breath we die*, *and are turned again to our dust*, *Psal.* 104.29. Consider all this, I say, and you cannot but acknowledg a wide *difference* betwixt *God* and man, and therefore may well cry out with *Job*, after he had approach't so near to *God*, as to discern somwhat of his *excellency*, *Job* 42.5,6. *Now mine eyes seeth thee*, *wherefore I abhor my self and repent in dust and ashes*. *The great distance between God and us.*

4. And even when this *humility* hath brought us to *obedience*, it is not then to be *cast* off, *The unworthiness of our best work.*

off, as if we had no *further* use of it; for there is still great use, nay *necessity* of it, to keep us from any *high conceits* of our performances, which if we once entertain, it will *blast* the best of them, and make them utterly *unacceptable* to *God*; like the *strictness* of the *Pharisee*, which when once he came to boast of, the *Publican* was preferred before him, *Luke* 18. The *best* of our works are so full of *infirmity* and *pollution*; that if we *compare* them with that *perfection*, and *purity*, which is in *God*, we may truly say with the *Prophet*, *All our righteousnesses are as filthy rags*, *Isaiah* 64. 6. And therefore to *pride* our selves in them, is the same *madness*, that it would be in a *begger*, to brag of his *apparel* when it is nothing but *vile rags*, and *tatters*. Our *Saviours* precept in this matter must alwayes be remembred, *Luke* 17. 10. *When you have done all those things which are commanded you, say, we are unprofitable servants*; if when we have *done* all, we must give our selves no better a title, what are we then to *esteem* our selves, that are so far from doing any *considerable* part, of what we are *commanded*? Surely that worser name of *slothful* and *wicked servant*, *Mat.* 25. 26. We have no reason to think too *bad* for us.

Submission *in respect of* Patience.

5. A *Second* sort of *submission* to his *will*, is that of *patience*, this stands in *suffering* his *will*, as that of *obedience* did in *acting* it, and is no-

nothing else, but a *willing* and quiet yielding to whatever *afflictions* it pleases *God* to lay upon us. This the formentioned *humility* will make *easie* to us; for whenour hearts are throughly possest with that *reverence and estiem* of *God*, it will be impossible for us to *grudg* or *murmure* at what ever he does. We see an instance of it in *Old* Elie. 1 *Sam.* 3. Who after he had heard the *sad* threatnings of *God* against him, of the *destruction* of his *family*, the loss of the *Priesthood*, the cutting off *both his sons in one day*, which were all of them *afflictions* of the *heavieſt* kind, yet this one consideration, that it *was the Lord* inabled him *calmly* and *quietly* to yield to them; saying, *Let him do what seemeth him good*, *ver.* 18. The same effect it had on *David*, in his *sufferings*, *Psal.* 39. 9. *I was dumb*, *I opened not my mouth*, *because thou didst it*: *God doing* it *silenced* all *murmurings* and *grumblings* in him. And so must it do in us, in all our *afflictions*, if we will indeed *approve* our *humility* to *God*.

6. For surely you will not think that *child* hath due *humility* to his *parent* or that *servant* to his *Master*, that when they are corrected, shall flie in the *Father* or *Masters face*. But thus do we when ever we *grudg* and *repine* at that which *God* layes upon us. But besides the want of *humility* in our

so doing, there is also a great want of *justice* in it; for *God* hath as we are his *creatures*, a *right* to do with us what he *will*, and therefore for us to *resist* that *right* of his, is the *highest injustice*, that can be; nay farther, it is also the greatest *folly* in the world, for it is only our *good* that *God* aims at in *afflicting* us; that heavenly Father is not like our *earthly* ones, who sometime *correct* their *children*, only to *satisfie* their own angry humour, not to do them *good*. But this is subject to no such *frailties*, he *doth not afflict willingly, nor grieve the children of men*, *Lam.*3.33. They are our *sins*, which do not only give him *just* cause, but even *force*, and *necessitate* him to *punish* us. He carries to us the *bowels* and *affections* of the *tenderest Father*; now when a *Father* sees, his child *stubborn*, and *rebellious*, and running on in a *course* that will certainly undo him, what greater act of *Fatherly kindness* can he do then *chasten* and *correct* him, to see if by that means he may *amend* him; nay indeed he could not be said to have *true kindness* to him, if he should not. And thus it is with *God* when he sees us run on in *sin*, either he must *leave* off to *love* us, and so leave us to *our selves*, to take our own *course*; and that is the *heaviest curse* that can befal any man; or else if he continue to *love* us, he must *correct* and *punish* us, to bring us to *amendment*. Therefore when ever he strikes, we are in all reason, not only *patiently* to lie under his *rod*, but (as I may say) kiss it

it also; that is, be very *thankful* to him, that he is *pleased*, not to *give us over to our own hearts lusts*, *Psal.* 81.12. But still continue his *care* of us, sends *afflictions*, as so many *messengers* to call us home to himself. You see then how *gross* a *folly* it is to *murmure* at those *stripes*, which are meant so *graciously*; it is like that of a *froward patient*, which *reproaches* and *reviles* the *Physician* that comes to cure him, and if such a one be left to die of his *disease*, every one knows whom he is to *thank* for it. *Thankfulness for Gods Corrections.*

7. But it is not only *quietness*, no nor *thankfulness* neither under *afflictions*, that is the *full* of our *duty* in this matter; we must have *fruitfulness* also, or all the rest will stand us in no stead. By *fruitfulness* I mean the bringing forth that, which the *afflictions* were sent to work in us, *viz.* the *amendment* of our *lives*. To which purpose in time of *affliction* it is very necessary for us to call our selves to an *account*, to *examine* our hearts and lives, and *search* diligently, what *sins* lie upon us, which have *provoked God* thus to smite us, and whatsoever we find our selves *guilty* of, humbly to *confess* to *God*, and immediately to *forsake* for the rest of our time. Fruitfulness *under them.*

8. All I shall add concerning this duty of *patience*, is, that we are as much bound to it in one sort of *sufferings*, as another, whether our *suffering* be so *immediately* from *Gods* hand, that no creature hath any thing to do in it, as *sickness*, or the like; or whether it be such, wherein *men* are the *instruments* *In all sorts of sufferings.*

of *afflicting* us. For it is most sure, when any man doth us hurt, he could not do it, without *Gods permission*, and *sufferance*, and *God*, may as well make them the *instruments* of *punishing* us, as do it more *directly* by *himself*; and it is but a *counterfeit patience*, that pretends to *submit* to *God*, and yet can *bear* nothing from men; we see *holy Job*, who is set forth to us as a *pattern of true patience*, made no such *difference* in his *afflictions*, he took the *loss* of his *Cattel*, which the *Chaldeans* and *Sabeans* rob'd him of, with the very same *meekness*, with which he did that, which was *consumed* by *fire from heaven*. When therefore we suffer any thing from *men*, be it never so *unjustly* in *respect* of them, we are yet to *confess* it most *just* in *respect* of *God*, and therefore in stead of looking upon them with *rage*, and *revenge*, as the *common custom* of the *world* is, we are to look up to *God*, acknowledg his *justice* in the *affliction*, begging his *pardon* most earnestly for those *sins*, which have provoked him to send it, and *patiently* and *thankfully* bear it, till he shall see fit to *remove* it; still saying with *Job*, *Blessed be the name of the Lord*

Submission to Gods Wisdom.

9. But I told you, *humility* contained in it a *submission* not only to his *Will*, but also to his *Wisdom*; That is, to acknowledg him *infinitely* wise, and therefore that whatever he doth, is *best* and *fittest* to

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be done: And this we are to *confess* both in his *commands*, and in his *disposing*, and *ordering* of things: First, whatsoever he *commands* us, either to *believe* or *do*, we are to *submit* to his *wisdom* in both, to *believe* whatever he *bids us believe*, how *impossible* soever it seem to our *shallow* understandings, and to do whatever he *commands* us to do, how *contrary* soever it be to our *fleshly reason*, or humour; and in both to *conclude* that his *commands* are most fit and *reasonable* however they *appear* to us. *In his Commands.*

10. *Secondly*, We are to *submit* to his *wisdom* in respect of his *disposal* and *ordering* of things, to *acknowledg* he disposes all things most *wisely*, and that not only in what concerns the *world* in *general*, but also in what concerns *every* one of us in *particular*, so that what *condition* soever he puts us in, we are to assure our selves, it is that, which is *best* for us, since he *chuses* it for us, who cannot erre. And therefore never to have *impatient desires* of any thing in this world; but to leave it to *God* to fit us with such an *estate* and *condition*, as he sees best for us, and there let us *quietly* and *contentedly* rest, yea though it be such, as of all others we should least have *wisht* for our selves. And this surely cannot but appear very *reasonable* to any, that hath *humility*; for that having taught him, that *God* is *infinitely wise*, and he very *foolish*, he can never doubt, but that it is much more for his *In his disposals.*

his *good* that *God* should *chuse* for him, then he for *himself*, even as it is much more for the *childs* good, to have the *parent chuse* for it, then to be left to those *silly choices* it would make for its *self*. For how many times would it *cut* and *burn*, and *mischief* it self, if it might have every thing it *desires*? And such *children* are we, we many times *eagerly desire* those things, which would *undoe* us, if we had them. Thus many times we *wish* for *wealth* and *honour* and *beauty*, and the like, when if we had them, they would only prove *snares* to us, we should be drawn into *sin* by them. And this *God* who *knows* all things sees, though we do not, and therefore often *denies* us those things, which he sees will tend to our *mischief*, and it is his *abundant mercie*, that he doth so. Let us therefore when ever we be *disappointed* of any of our aimes and wishes, not only *patiently* but *joyfully* submit to it, as knowing that it is certainly *best* for us, it being chosen by the *erring wisdom* of our *heavenly Father*.

Honour. 11. A *Seventh* duty to *God* is *Honour*; that is, the *paying* him such a *reverence* and *respect* as belong to so great a *Majestie*. And this is either *inward* or *outward*. The *inward* is the *exalting* him in our *hearts*, having always the *highest* and most excellent *esteem* of him. The *outward* is the *manifesting* and shewing forth that *inward*, and that is the first *general* in the *whole* course of our lives, the living like men that do indeed carry that high

esteem

form of *God*. Now you know if we bear any special *reverence* but to a *man*, we will be careful not to do any *foul* or base thing in his *presence*, and so if we do indeed *honour God*, we shall *abhor* to do any *unworthy* thing in his sight. But *God* sees all things, and therefore there is no way to *shun* the doing it in his *sight*, if we do it at all; therefore if we do thus *reverence* him, we must never at any time do any *sinful* thing.

Several ways of Honouring God.

12. But besides this *general* way of *honouring God*, there are many *particular acts*, by which we may *honour* him, and those *acts* are divers according to the several *particulars*, about which they are exercised. For we are to pay this *honour* not only *immediately* to himself, but also by a due *estimation*, and account of all those things, that neerly *relate* or belong to him. Those are especially *Six*, *First* his *House*. *Secondly* his *Revenue* or *income*, (as I may say) *Thirdly* his *Day*, *Fourthly* his *Word*, *Fifthly* his *Sacraments*, and *Sixthly* his *Name*; and every one of these is to have some degree of our *reverence* and *esteem*.

In his house

13. First his *House*, that is, the *Church*, which being the *place* set apart for his *publick* worship, we are to look on it, though not as *holy* in *respect* of its self, yet in respect of its use, and therefore must not *prophane* it by imploying it to uses of our own. This *Christ* hath taught us by that act of his, *Mat.* 21. 12. In driving the *buyers* and *sellers* out *of the Temple*, saying, *my house shall be called the house of prayer*,

prayer: And again, *Jo.* 2. 16. *Make not my Fathers house of a house merchandice*: by which it is clear, *Churches* are to be used only for the services of *God*, and we are to make that the only end of our *coming* thither, and not to come to *Church*, as to a *market*, to make *bargains*, or dispatch *businesses* with our neighbours, as is too *common* among many. But when ever thou entereſt the *Church*, remember that it is the *house* of *God*, a place where he is in an *especial* manner *present*, and therefore take the counsel of the wise man, *Eccles.* 5. 1. And *keep thy foot when thou goest into the house of God*; that is, behave thy self with that *godly* awe and *reverence*, which belongs to that great *Majestie*, thou art before. Remember that thy business there is to *converse* with *God*, and therefore shut out all thoughts of the *world*, even of thy most *lawful businesse*, which though they be *allowable*, at another time, are here *sinful*. How fearful a guilt is it then to entertain any such *thoughts*, as are in themselves wicked? It is like the *treason* of Judas, who pretended indeed to come to kiss his *Master*, but brought with him a *band of souldiers to apprehend* him. *Mat.* 26. We make shew in our coming to *Church*, of *serving* and *worshipping God*, but we bring with us a *train* of his enemies, to provoke and *despite* him. This is a wickedness that may out-

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ie the *profaneneſs* of theſe dayes, in turning *Churches* into *ſtables*; for *ſinful* and *polluted* thoughts are much the *worſt* ſort of *beaſts*.

14. The *Second* thing to which reſpect belongs, is his *revenue* or *income*; that is, whatſoever is his *peculiar poſſeſſions*, ſet apart for the *maintenance* of thoſe that attend his *ſervice*; thoſe were the *Prieſts* in time of the *Law*, and *Miniſters* of the *Goſpel* now with us. And what ever is thus ſet apart we muſt look on with ſuch *reſpect* as not to dare to turn it to any *other* uſe. Of this ſort ſome are the *free-will-offerings* of men, who have ſometimes of their *own* accord given ſome of their *goods* or *lands* to this *holy* uſe; and whatſoever is ſo *given*, can neither by the perſon that gave it, nor any other be taken away without great that ſin of *ſacriledg*. *His Poſſeſſions.*

15. But beſides theſe, there was among the *Jews*, and hath alwayes been in all *Chriſtian* Nations, ſomething allotted by the *Law* of the Nation, for the *ſupport* and maintenance of thoſe that attend the *ſervice* of *God*. And it is but juſt and neceſſary it ſhould be ſo, that thoſe who by undertaking that *Calling* are taken off from the wayes of gaining a *livelyhood* in the world, ſhould be *provided* for by them, whoſe *ſouls* they watch over. And therefore it is moſt reaſonable, which the *Apoſtle*

poſſible urges in this matter, 1 Cor. 9. 11. *If we have ſown unto you ſpiritual things, is it a great thing if we ſhal reap your carnal things?* That is, the moſt *unreaſonable* for men to grudg the beſtowing a few *carnal* things, the *outward* neceſſaries of this *temporal* life on them, from whom they receive *ſpiritual* things, even *inſtruction* and *aſſiſtance* towards the *obtaining* an *eternal* life.

The great ſin of Sacrilege.

16. Now whatſoever is thus appointed for this uſe, may by no means be imployed to any *other*. And therefore thoſe *tithes* which are here by *Law allotted* for the *maintenance* of the *Miniſtry*, muſt by no means be kept back, nor any *tricks* or *ſhifts* uſed to avoid the *payment* either in *whole* or in *part*. For firſt it is certain, that it is as truly *theft* as any other robbery can be, *Miniſters* having *right* to their *tithes* by the ſame *Law*, which gives any other man right to his *eſtate*. But then *Secondly*, it is another manner of *robbery*, then we think of, it is a *robbing of God*, whoſe *ſervice* they were given to maintain, and that you may not doubt the truth of this, it is no more then *God* himſelf hath ſaid of it, *Mal.* 3. 8. *Will a man rob God? yet ye have robbed me; yet ye ſay, Wherein have we robbed thee? in tithes and offerings.* Here it is moſt plain, that in *Gods* account the withholding *tithes* is a *robbing* of him. And if you pleaſe, you may in the next *verſe* ſee, what the gains of this *robbery* amounts to, *You are curſed with a curſe.* A *curſe* is all is gotten by it, and *common experience* ſhews it, that

that *Gods vengeance* doth in a remarkable manner pursue this sin of *Sacriledg*, whether it be that of withholding *tithes*, or the other of seizing on those *possessions*, which have been *voluntarily* consecrated to *God*. Men think to inrich themselves by it, but it usually proves directly *contrary*; this *unlawful* gain becomes such a *Canker* in the estate, as often eates out even that we had a *just* title too. And therefore if you love (I will not say your souls, but) your estates, preserve them from that danger by a strict care never to meddle with any thing set a part for *God*. *The punishment.*

The times for his service.

17. A *Third* thing, wherein we are to express our *reverence* to *God*, is the *hallowing* of the *times*, set apart for his *service*. He who hath *given* all our time, requires some part of it to be paid back again, as a rent or *tribute* of the whole. Thus the *Jews* kept holy the *seventh day*: and we *Christians* the *Sunday*, or *Lords day*, the *Jews* were in their *Sabbath* especially to *remember* the *Creation* of the world, and we in ours, the *resurrection* of *Christ*, by which a way is made for us into that *better* world we expect hereafter. Now this *day* thus set a part, is to be imployed in the *worship* and *service* of *God*, and that *first* more *solemnly* and *publickly* in the *Congregation*, from which no man must then absent himself without a *just* cause: and *Secondly*, privatly at home; in praying with, and *instructing* our *families*, or else in the yet more private *duties* of the *closet*, a mans own *private prayers*, *reading* Lords Day

reading, meditating, and the like.

And that we may be at *leisure* for these a *rest* from all our *worldly* business is commanded, therefore let no man think that a *bare rest* from *labour* is all that is *required* of him on the *Lords day*, but the time which he saves from the *works* of his *calling*, he is to lay out on those *spiritual duties*. For the *Lords Day* was never ordained to give us a *pretence* for *idleness*, but only to change our *employment* from *worldly*, to *heavenly*; much lesse was it meant, that by our *rest* from our *callings*, we should have more time free to bestow upon our *sins*, as too many do, who are more *constant* on that day at the *Alehouse*, then the *Church*. But this *rest* was commanded, *first* to *shadow* out to us that *rest* from *sin* which we are bound to all the *dayes of our lives*. And *secondly* to take us off from our *worldly business*, and to give us time to attend the *service* of *God*, and the need of our *souls*.

18. And surely if we rightly consider it, it is a very great *benefit* to us that there is such a *set time*, thus weekly returning for that purpose. We are very *intent*, and *busy* upon the *world*, and if there were not some such *time* appointed to our hands, it is to be doubted, we should hardly allot any our selves: And then what a *starved* condition must these poor soules of ours be in, that shall never be afforded a meal, whereas now there is a *constant diet* provided for them, every *Sunday*, if we will conscionably imploy it,

it, may be a *festival* day to them; may bring them in such *spiritual* food, as may *nourish* them to *eternal* life. We are not to look on this day with *grudging*, like those in *Amos* 8.5. Who ask, *When will the Sabbath be gone, that we may set forth wheat?* As if that time were utterly *lost*, which were taken from our *worldly* business. But we are to consider it, as the *gainfullest*, as the *joyfullest* day of the week, a day of *harvest*, wherein we are to lay up in *store* for the *whole* week, nay for our *whole* lives.

19. But besides this of the weekly *Lords* day, there are other times, which the *Church* hath set apart for the *remembrance* of some *special mercies* of *God*, such as the *Birth*, and *Resurrection* of *Christ*, the *Descent* of the *Holy Ghost*, and the like; and these *dayes* we are to keep in that manner which the *Church* hath ordered, to wit in the *solemn worship* of *God*, and in particular *thanksgiving* for that *special blessing* we then remember. And surely whoever is truely *thankful* for those rich *mercies*, cannot think it too much to set apart some *few dayes* in a *year* for that purpose. *The Feasts of the Church.*

But then we are to look that our *Feasts* be truly *spiritual*, by imploying the day thus *holily*, and not make it an *occasion* of *intemperance* and *discords* as too many do, who consider nothing in *Christmas* and other *good* times, but the *good cheers* and *jollity* of them. For that is doing *despight*, in stead of *honour* to *Christ*, who came to bring all *purity* and

ſobernes in the world, and therefore muſt not have that coming of his remembred in any other *manner*.

20. Other dayes there are alſo ſet a part in *memory* of the *Apoſtles*, and other *Saints*, wherein we are to give *hearty* thanks to *God*, for his *graces* in them, particularly that they were made *inſtruments* of *revealing* to us *Chriſt Jeſus*, and the way of *ſalvation*, as you know the *Apoſtles* were by their *Preaching* throughout the *world*. And then farther, we are to meditate on thoſe *Examples* of holy life, they have given us, and ſtir up our ſelves to the imitation thereof. And whoever does uprightly ſet himſelf to make theſe *uſes* of theſe ſeveral *holy dayes*, will have cauſe, by the *benefit* he ſhall find from them, to *thank*, and not to *blame* the *Church* for ordering them.

The Faſts. 21. Another ſort of *dayes* there are, which we are likewiſe to *obſerve*, and thoſe are *dayes* of *faſting* and *humiliation*; and whatever of this kind the *Church* injoynes, whether *conſtantly* at ſet times of the *year*, or upon any *ſpecial* and more ſudden occaſion, we are to obſerve in ſuch a manner as ſhe directs; that is, not only in a bare *abſtaining* from *meat*, which is only the *bodies puniſhment*, but in *afflicting* our *ſoules*, *humbling* them deeply before *God*, in a *hearty* confeſſing, and *bewailing* of our own, and the *nations* ſins, in earneſt *Prayers* for *Gods pardon*, and *forgiveneſs*, and for the turning away of thoſe *judgments*, which thoſe

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sins have called for. But above all, in *turning our selves from our sins*, *loosing the bands of wickednes*; as *Isaiah* speaks, Chap. 58. 6. And exercising our selves in *works* of *mercy*, *dealing our bread to the hungry*, and the like, as it there followes.

22. *Fourthly*, we are to expres our *reverence* to *God*, by *honouring* his *Word*; and this we must certainly do, if we do indeed *honour* him; there being no surer sign of our dispising any person, then the setting light, by what he *sayes* to us; as on the *contrary*, if we *value* one every word he speaks will be of *weight* with us. Now this *word* of *God* is expresly contained in the *holy Scriptures*, the *Old* and *New Testament*, where he speaks to us, to shew us his *Will*, and our *duty*. And therefore to this *Word* of his we are to beare a *wonderful* respect, to look upon it, as the *rules*, by which we must frame all the *actions* of our life; and to that end to *study* it much, to read in it as often as we can, if it may be never to let a *day* pas us, without *reading*, or *hearing* some part of it read. *Gods word* *The holy Scripture.*

23. But then that is not all: We must not only *read*, but we must *mark* what we *read*, we must diligently *observe*, what *duties* there are which *God commands* us to perform, what *faults* they are, which *God* there charges us not to *commit*, together with the *rewards promised* to the one, and the *punishments threatned* to the other. When we have thus *marked*, we must lay them up in our *memory*, not

so *loosely*, and *carelessly*, that they shall presently *drop* out again; but we must so fasten them there by often thinking, and meditating on them, that we may have them ready for our *use*. Now that *use* is the directing of our *lives*; and therefore whenever we are tempted to the *committing* of any evil, we are then to call to mind, this is the thing, which in such a *Scripture* is *forbidden* by *God*, and all his vengeances threatned against it; and so in like manner when any opportunity is offered us of doing good, to remember, this is the *duty*, which I was *exhorted* to in such a *Scripture*, and such *glorious rewards* promised to the doing of it: and by these considerations *strengthen* our selves for *resisting* of the *evil* and *performance* of the good.

24. But besides this of the *written* Word, it hath pleased *God* to provide yet further for our *instruction*, by his *Ministers*, whose *office* it is to teach us *Gods Will*, not by saying any thing *contrary* to the *written* word; (for whatsoever is so, can never be *Gods Will*) but by *explaining* it, and making it *easier* to our understandings, and then *applying* it to our particular *occasions*, and *exhorting*, and stirring us up to the *practice* of it; all which is the *end*, at which *first* their *Catechizing* and then their *preaching* aimeth. And to this we are to bear also a due *respect*, by giving *diligent* heed thereto, not only being present at *Catechizings* and *Sermons*, and either *sleep* out the time, or think

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of somewhat else, but carefully *marking* what is said to us. And surely if we did but rightly consider, how much it *concern* us, we should conclude it very *reasonable* for us to do so.

25. For *First* as to that of *Catechizing*, it is the laying the *foundation* upon which all *Christian Practice* must be built, for that is the teaching us our *duty*, without which it is impossible for us to perform it. And though it is true, that the *Scriptures* are the *Fountains*, from whence this *knowledg* of *duty* must be fetched, yet there are many who are not able to *draw* it from this *fountain* themselves, and therefore it is absolutely *necessary* it should be thus brought to them by others. *Catechizing.*

26 This *Catechizing* is generally look't on as a thing belonging only to the *youth*, and so indeed it ought, not because the *eldest* are not to learn, if they be *ignorant*, but because all *children* should be so *instructed*, that it should be impossible for them, to be *ignorant* when they come to *years*. And it neerly concerns every *Parent*, as they will free themselves from the *guilt* of their *childrens* eternal undoing, that they be careful to see them *instructed* in all *necessary* things; to which purpose it will be fit early to *teach* them some *short Catechism*, of which sort none so fit as the *Church-Catechism*; yet are they not to rest on these endeavours of their own; but also to call in the *Ministers* help, that he may build them up further in *Christian Knowledg*.

27. But alas! it is too sure, that *parents* have very much neglected this *duty*, and by that means it is that such *multitudes* of men and women, that are called *Christians*, know no more of *Christ*, or any thing, that concerns their own *soules*, then the meanest *heathen*.

28. But although it were their *Parents* fault, that they were not *instructed*, when they were *young*, yet it is now their own if they remain still *ignorant*; and it is sure, it will be their *own ruine* and *misery*, if they willfully continue so. Therefore whoever it be, of what age or condition soever, that is in this *ignorant* estate, or in any such degree of it, that he wants any part of *necessary saving knowledg*; let him as he loves his *soul*, as ever he would escape *eternal damnation*, seek out for *instruction*, & let no fear of *shame* keep any from it; for *first* it is certain the *shame* belongs only to the *wilful* continuing in *ignorance*, to which the desire of *learning* is directly *contrary*, and is so far from a *shameful*, that it is a most *commendable* thing, and will be sure to be so accounted by all *wise* and *good* men. But *Secondly*, suppose some *prophane*, *senseless* people should deride it, yet sure that *shame* were in all reason to be undergon *joyfully*, rather then venture on that *confusion* of *face*, which will at the day of *judgment* befal those, who to avoidalittle *false shame* amongst men, have gone on in a *wilful ignorance* of their *duty*, which *ignorance* will be so far from *excusing* any sins they shall

shall commit, that it *adds* one great & *heavy* sin to all the rest, even the *despising* that *knowledg*, which is offered to them. How haynous a sin that is, you may learn in the *First Chapter* of the *Proverbs*, where *hating knowledg*, ver. 29. is said to be the thing that *draws down* those sad *vengeances* forementioned, even *Gods forsaking* men, *laughing* at their *calamity*, in stead of *helping* them: Wch is of all other conditions in the world the most *miserable*, & surely they are *madly* desperat, that will run themselves into it.

29. As for those who have already this *foundation* laid, by the *knowledg* of the *grounds* of *Christian* Religon, there is yet for them a farther help provided, by *Preaching*. And it is no more then needs, for *God* knows, those that *understand* their duty well enough, are too apt to *forget* it; nay, sometimes by the *violence* of their own *lusts* to *transgress* it, even when they do *remember* it, and therefore it is very useful, we should often be put in mind of it, to prevent our *forgetting*, and also often *exhorted* and *assisted*, to *withstand* those *lusts* which draw us to those *transgressions*. And to these purposes preaching is intended; *First*, to warn us, to be upon our *guard* against our *spiritual enemy*, and then to furnish us with *weapons* for the fight; that is, such means and *helps*, as may best enable us to beat off *temptations*, and get the *victory* over them. *Preaching.*

30. Since therefore this is the end of *preaching*, we must not think we have done our *duty*, when we have heard a *Sermon*, though

never so attentively, but we must lay up in our hearts those *instructions*, and advices we there meet with, & use them *faithfully* to that end of *overcoming* our sins. Therefore when ever thou comest to the *Physician* of thy *soul*, do as thou wouldst with the *Physician* of thy *body*; thou comest to him not only to *hear* him talk, and tell thee what will *cure* thee, but also to do according to his *directions*; and if thou dost not so here, thou art as vain, as he that expects a bare *receipt* from his *Doctor* shall *cure* him, though he never make use of it. Nay, thou art much more vain and *ridiculous*, for that though it do him no good, will do him no *harm*, he shall be never the *worse* for having bin taught a *medicine*, though he use it not: but in these *spiritual receipts*, it is otherwise, if we use them not to our *good*, they will do us a great deal of *harm*, they will rise up in *judgment* against us, and make our *condemnation* so much the *heavier*. Beware therefore not to bring that *danger* upon thy self, but when thou hast heard a *Sermon*, consider with thy self what *directions* there were in it for enabling thee to eschew *evil*, or to do *good*. And if there were any thing especially concern'd thine own *bosome sin*, lay that close to thy heart, and all the week after make it matter of meditation, think of it even whilst thou art at thy work, if thou wanteſt other time; and not only think of it, but set to the *practice* of it, do what thou wert advised to, for the *subduing* sins and quickning *grace* in thee. Finally look

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carefully to *practice* the counsel of the *Apostle*, *Ja.* 1. 22. *Be ye doers of the word not hearers only deceiving your own soules*: to hope for *good* from the *word*, without *doing* of it, is, it seems, nothing but a *deceiving* our selves; Let us never therefore measure our *godliness* by the *number* of *Sermons* which we hear, as if the *hearing* many were a certain mark of a good *Christian*, but by the store of *fruit* we bring forth by them, without which all our *hearing* will serve but to bring us in that *heavier* portion of *stripes*, which belongs to him that *knows his Masters will and does it not*, *Lu.* 12. 47. But this *reverence* which is due to *preaching* we must not pay to all that is now a dayes called so, for *God* knows there are many *false Prophets gone out into the world*, as the *Apostle* speaks, 1 *Jo.* 4 1. And now if ever, is that *advice* of his necessary, to *trie the Spirits whether they be of God*: But what I have sayed, I mean only of the *preaching* of those, who *first* have a *lawfull calling* to the *Office*, and *secondly* frame their *doctrine* according to the *right rule*, the *written word* of *God*. But if any man say he is not able to *judg* whether the *doctrine* be according to the *Word* or no, let him at least try it by the *common* known rules of *duty*, which he doth understand, and if he find it a *doctrine*, giving men liberty to *commit* those things, which are by all acknowledged *sins*; such as *rebellion*, *injustice*, *unmercifulness*, *uncleanness*, or the like he may conclude it is utterly *contrary* to *God*, and his *Word*;

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and then *abhorence*, and not *reverence* belongs to it.

The Sacraments. 31. *Fifthly*, we are to expres our *honouring* of God, by *receiving* his *Sacraments*, those are two, *Baptisme*, and the *Supper of the Lord*. And this we are to do; *First*, by our high *esteem* of them; *Secondly*, by our *reverent usage* of them; we are *first* to prize them at a *high* rate, looking on them, as the *instruments* of bringing to us the greatest *blessings* we can receive. The *first* of them, *Baptisme* that enters us into *covenant* with God, makes us *members* of *Christ*, & so gives us right to all those *precious benefits*, that flow from him, to wit *pardon* of *sins*, *sanctifying grace*, and *heaven* it self, on *condition* we perform our parts of the *covenant*. And as for the *Lords Supper*, that is not only a *signe* and *remembrance* of *Christ*, and his *death*; but it is actually the *giving Christ*, and all the *fruits* of his *death* to every *worthy* receiver, and therefore there is a most *high best estimation*, and *value* due to each of them.

Of Baptisme. 32. And not only so, but in the *second* place we must shew our *reverence* in our *usage* of them, and that *First before*, *Secondly at*, and *Thirdly after* the time of *receiving* them. It is true that the *Sacrament* of *Baptisme* being now administered to us, when we are *infants*, it is not to be expected of us, that we should in our *own persons* do any thing, either before or at the time of *receiving* it, those performances were strictly required of all persons, who were

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baptised, when they were of *years*. But for us, it ſuffices to give us right to *Baptiſme*, that we are *born* within the *pale* of the *Church*, that is, of *Chriſtian parents*; and all that is required at that time, is, what we can only perform by others, they in our ſtead *promiſing* that when we come to *years*, we will *perform* our parts of the *Covenant*. But by how much the leſs we are then able to do, ſo much the greater bond lies on us, to perform thoſe *after-duties required* of us, by which we are to ſupply the *want* of the former.

The vow of Baptiſme.

33. Now if you would know what thoſe *duties* are, look over thoſe *promiſes* which your *Godfathers* and *Godmothers* then made in your name, and you may then learn them. I cannot give you them in a better form, then that of our *Churches Catechiſme* which tells: That our *Godfathers and Godmothers did promiſe, and vow three things in our names; Firſt, that we ſhould forſake the Divel and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh*: where by the *Divel* is meant, *Firſt*, the *worſhipping* of all *falſe gods*, which is indeed but *worſhipping the Divel*: A ſin which at the time of *Chriſts* coming into the world, was very common; moſt part of *mankind* then living in that vile *Idolatry*. And therefore when *Baptiſme* was firſt ordained, it was but needful to make the *forſaking* of thoſe *falſe gods*, a principal part of the *vow*. And though thoſe *falſe worſhips* are now much rarer, yet there was one ſpecial

cial part of them, which may be *feared* to be yet too common among us, and that is all sorts of *uncleanness*, which though we do not make *ceremonies* of our *religion* as the *heathens* did of theirs, yet the *committing* thereof is a most high *provocation* in *Gods* eyes, such as drew him to destroy whole *Cities* with *fire and brimstone*, as you may read, *Gen.* 19. Nay, the *whole world* with *water*, *Gen.* 6. and will not fail to bring down *judgments*, and strange ones on any that continue therein, and therefore the *forsaking* them well deserves to be look't on, as an especial part of this *promise*. Besides this, all dealing with the *Divel* is here *vowed* against, whether it be by *practising witchcraft* our selves, or consulting with those that do upon any occasion whatever, as the *recovery* of our *health*, our *goods* or what ever else. For this is a degree of the former *sin*, it is the *forsaking* of the *Lord*, and setting up the *Divel* for our *God*, whilst we go to him in our needs for help

34. But we also *renounce* all the *works* of the *Divel*, and those are either in general all those which the *Divel* tempts us to, or else those *particular* kinds of sin, which have most of his *image* on them; that is, those which he himself most *practices*, such are *pride* (which brought him from being an *Angel of light* to the *accursed* condition he is now in) and *lying*, he is, as our *Saviour* saith, *Jo.* 8. 44. A *liar*, and *the Father of it*; and such also are malice and *envy*, especially *killing*, and *destroying* of others, for he was a *murderer from*

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the beginning, Joh. 8. 44. But above all, there is nothing wherein we becom so like him, as in *tempting* & drawing others to *sin*, which is his whole *trade*, and *business*, and if we make it any part of ours, we becom like that *roaring Lyon*, that *goes about seeking whom he may devour*, 1 Pet. 5. 8.

35. The *second* thing we *vow* to *forsake*, is the *pomps and vanities of this wicked world*. By the *pomps* and *vanities* there are several things meant, some of them, such as were used by the *heathens*, in some *unlawful sports* of theirs, wherein we are not now so much concern'd, there being none of them remaining among us. but besides that, there is meant all *excess* either in *diet*, or *sports*, *or apparel*, when we keep not those due *measures*, which either by the *general* rules of *sobriety*, or the *particular* circumstances of our *qualities* and *callings* we are bound to. Next, by the *wicked world*, we may understand, *first* the *wealth* and *greatness* of the *world*, which though we do not so totally *renounce*, that it is *unlawful* for a *Christian* to be either rich, or great, yet we thus far *promise* to *forsake* them, that we will not set our *hearts* upon them, nor ever either get, or *keep* them by the least *unlawful* means. *Secondly* by the *wicked world*, we may understand the *companies* and *customes* of the *world*; which so far as they are *wicked*, we here *renounce*; that is, we *promise* never to be *drawn* by *company* to the *commission* of a *sin*, but rather to *forsake* the most *delightful* company, then be ensnared by it, nor yet by *custome*, but rather venture the *shame* of being thought *singular*, ridiculous persons, walk

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as it were in a path by our selves, then put our selves into that *broad way, that leads to destruction*, by giving our selves over to any *sinful custom*, how *common* soever it be grown. If this part of our *vow* were but throughly considered, it would arme us against most of the *temptations* the world offers us, *company* and *custome* being the two special *instruments* by which it works on us.

36. A *third* thing we renounce is all the *sinful* lusts of the *flesh*; where the *flesh* is to be understood in that sense, wherein the *Scripture* often uses it, for the *fountain* of all *disordered* affections. For though those *unclean desires*, which we ordinarily call the *lusts* of the *flesh*, are meant here, yet they are not the *only* things here contained, there being divers *other* things, which the *Scripture* calls the *works of the flesh;* I cannot better inform you of them, then by setting down that list S. *Paul* gives of them, *Gal.*5.19,20,21. *Now the works of the flesh are manifest, which are these, adultry, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revilings, and such like.* This with those other *discription*, youwill find scattered in several places of *Scripture*, will shew you, there are many things contained under this part of your *vow*, the *forsaking* all the *sinful lusts* of the *flesh*.

37. The *second* thing our *Godfathers* and *Godmothers* promised for us, was that *we should be-*

belive all the Articles of the Christian faith. These we have summed up together, in that which we call the *Apostles Creed*, which since we promise to *believe*, we are supposed also to *promise* to *learn* them, and that not only the *words*, but likewise the *plain sense* of them, for who can *believe* what he either never *heard* of, or knows not any thing of the means of it? Now by this *believing* is meant not only the consenting to the *truth* of them, but also the *living* like them that do *believe*; As for *Example*, our *believing* that *God created* us, should make us *live* in that *subjection* and *obedience* to him, which becomes *creatures* to their *Creator*; the *believing* that *Christ redeemed us*, should make us yeild up our selves to him as his *purchase*, to be *disposed* wholy by him, and *imployed* only in his *service*. The *believing* a *judgment* to come, should give us care so to walk, that we may not be *condemned* in it. And our *believing* the *life everlasting* should make us *diligent* so to imploy our *short* moment of time here, that our *everlasting* life may be a life of *joy*, not of *misery* to us. In this manner from all the *Articles* of the *Creed*, we are to draw *Motives* to *confirm* us in all *Christian Practice*; to which end it is that our *learning*, and *believing* of them *tends*, and therfore without it we are very far from making good this part of our *vow*, the *believing all the Articles of the Christian faith.*

38. The *last* part of our *vow* is, that we *should keep Gods holy will and commandments*, and

and walk in the same all the dayes of our lives. Where by *of Gods holy will and commandments*, is meant our *doing* of all those things, which he hath made known to us to be his *will* we should perform; wherein he hath given us his *holy Word* to *instruct* us, and *teach* us, what it is that he requires of us, and now he *expects* that we should faithfully do it without *favouring* our selves in the breach of any one of his *commands*. And then in this entire *obedience*, we must walk *all the days of our lives*: That is, we must go on in a *constant* course of *obeying God*, not only fetch some few *steps* in his *ways*, but walk in them, and that not for some part of our time, but *all the dayes of our lives*, never turn out of them, but go on *constantly* in them, as long as we live in this world.

The strict obligation of this vow of Baptism.

39. Having now thus briefly explained to you this *vow* made at your *Baptisme*, all I shall add concerning it, is, not only to remember you how neerly you are concern'd in the *keeping* it: and that *first* in respect of *justice*; *secondly*, in respect of *advantage* and *benefit*. That you are in *justice* bound to it, I need say no more, but that it is a *promise*, and you know *justice requires* of every man the *keeping* of his *promise*. But then this is of all other *promises* the most *solemn* and binding, for it is a *vow*; that is, a *promise* made to *God*; and therefore we are not only *unjust*, but *forsworn*, when ever we *break* any part of it.

40. But *secondly* we are also highly *concern'd*

cern'd to keep it, in respect of our own benefit. I told you before, that *Baptisme* entered us into *Covenant* with *God*, now a *Covenant* is made up of *two* parts; that is, something *promis'd* by the *one party*, and something by the other of the parties that make the *Covenant*. And if one of them *break* his part of the *Covenant*; that is, perform not what he hath *agreed* to, he can in no reason look that the other should make good his. And so it is here, *God* doth indeed *promise* those *benefits* before mentioned, and that is his part of the *Covenant*. But then *we* also undertake to perform the *several* things contained in this *vow* of *Baptisme*, and that is our *part* of it, and unless we do indeed perform them, *God* is not tied to make good his, and so we *forfeit* all those *precious* benefits and *advantages*, we are left in that *natural* and *miserable* estate of ours, (*children* of *wrath*, *enemies* of *God*, *and heirs of eternal damnation*. And now what can be the *pleasure*, that any or all sins can offord us, that can make us the least degree of *recompence* for such a *loss*, the *loss* of *Gods favour* and *grace* here, and the loss of our own soules hereafter: for as our *Saviour* saith, (*Mar.* 8. 36. *What shall it profit a man; if he shall gain the whole world, and lose his own soul*: yet this *mad* bargain we make, whenever we *break* any part of this our *vow* of *Baptisme*. It therefore most neerly *concerns* us to consider *sadly* of it; to remember, that every *sin* we commit, is a direct *breach* of this

vow, and therefore when thou art *tempted* to any *sin*, seem it never so *light*, say not of it, as *Lot* did of *Zoar*, *Gen.* 6. 20. *Is it not a little one?* but consider, that whatever it is, thou hast in thy *Baptisme vowed* against it, and then be it never so little, it *draws* a great one at the *heeles* of it, no less then that of being *forsworn*, which whoever commits, *God* hath in the *third Commandment pronounced*, *he will not hold him guiltless.* And that we may the better keep this *vow*, it will be very *useful* often to repeat to our selves the several *breaches* of it, that so we may still have it ready in our *minds*, to set against all *temptations*; and surely it is so excellent a *weapon*, that if we do not either *cast* it aside, or use *it* very *negligently*, it will enable us by *Gods help* to put to *flight* our *spiritual* adversary. And this is that *reverence* we are to pay to this first *Sacrament*, that of *Baptisme.*

PARTI-

PARTITION III.

Of the LORDS SUPPER, *of Preparation before, of Duties to be done at the* Receiving, *and afterwards, &c.*

§. 1. NOw follows the *reverence* due to the *Sacrament* of the *Lords Supper*; and in this I must follow my first *division*, and set down *first* what is to be done *before*, *secondly*, *at*, and *thirdly*, *after* the time of *receiving*, for in this *Sacrament* we cannot be excused from any one of these, though in the *former* we are. *The Lords Supper.*

2. And *first* for that which is to be done *before*, S. *Paul* tells us it is *examination*, 1 *Cor.* 11. 28. *But let a man examine himself and so let him eat of that bread and drink of that cup.* But before I proceed to the *particulars* of this *examination*, I must in the *general* tell you that the *special* business we have to do in this *Sacrament*, is to *repeat*, and *renew* that *covenant* *Things to be done before receiving.* *Examination.*

nant we made with *God* in our *Baptisme*, which we having many wayes grievously *broken*, it pleases *God* in this great mercy to suffer us to come to the *renewing* of it in this *Sacrament*, which if we do in *sincerity* of heart, he hath *promised* to *accept* as, and to give us all those *benefits* in this, which he was ready to bestow in the *other Sacrament*, if we had not by our own fault *forfeited* them. Since then the *renewing* of our *Covenant* is our business of this time, it followes that these three things are necessary towards it; *First*, that we understand what that *covenant* is; *Secondly*, that we consider, what our *breaches* of it have bin; and *Thirdly*, that we resolve upon a *strict* observance of it, for the *rest* of our life. And the *trying* our selves in *every* one of these particulars, is that *examination* which is required of us, before we come to this *Sacrament*.

Of our knowledg.

3. And *first* we are to *examine*, whether we *understand* what this *Covenant* is; this is, exceeding necessary, as being the *foundation* of both the other, for it is neither *possible* to discover our *past* sins, nor to settle *purpose* against them for the *future* without it. Let this therefore be your *first* business. *Try* whether you rightly understand what that *Covenant* is, which you entered into at your *Baptisme*, what be the *mercies* promised on *Gods* part, and the *duties* on yours. And because the *Covenant* made with each of us in *Baptisme*, is only the applying to our *particular*

ticulars; the *Covenant* made by *God*, in *Christ*, with all mankind in *general*, you are to consider, whether you *understand* that; if you do not, you must immediately seek for *instruction* in it. And till you have means of gaining better, look over what is briefly said in the entrance to this treatise, concerning the *second Covenant*, which is the *foundation* of that *Covenant*, which *God* makes with us in our *Baptisme*. And because you will there find, that obedience to all *Gods Commands* is the *condition required* of us; and is also that, which we expressly *vow* in our *Baptisme*, it is necessary you should likewise know what those *Commands* of *God* are. Therefore if you find you are *ignorant* of them, never be at rest, till you have got your self *instructed* in them, and have gained such a measure of *knowledg*, as may direct you to do that *Whole Duty of Man*, which God requires. And the giving thee this *instruction* is the only aim of *this* Book; which the more *ignorant* thou art, the more *earnestly* I shall intreat thee, *diligently* to read. And if thou hast heretofore *approached* to this *holy Sacrament* in utter *ignorance* of these *necessary* things, bewail thy sin in soe doing, but presume not to come again, till thou have by gaining this *necessary knowledg* fitted thy self for it, which thou must hasten to do. For though no man must come to the *Sacrament* in such *ignorance*, yet if he wilfully continue in it, that will be no *excuse* to him for keeping from this holy Table.

Sins.

4. The *second* part of our *examination* is concerning our *breaches* of this *Covenant*, and here thou wilt find the use of that *knowledg* I spake of. For there is no way of discovering what our *sins* have bin, but by *trying* our actions by that which should be the *rule* of them, the *Law* of *God*. When therefore thou settest to this part of *examination*, remember what are the several branches of thy *duty*, and then ask thy *own* heart in every particular, how thou hast *performed* it. And content not thy self with knowing in *general*, that thou hast broken *Gods Law*, but do thy utmost to discover in what *particulars* thou hast done so. Recal as well as thou canst, all the passages of thy life, and in each of them consider, what part of that duty hath bin *transgrest* by it. And that not only in the *grosser* act, but in *word* also, nay even in thy most *secret thoughts*. For though mans *Law* reaches not to them, yet *Gods* doth; so that whatever he forbids in the act, he forbids likewise in the *thoughts* and *desires*, and sees them as clearly as our most *publick acts*. This particular *search* is exceeding *necessary*; For there is no promise of *forgiveness* of any sin, but only to him that *confesseth* and *forsaketh* it. Now to both these it is necessary, that we have a *distinct* and particular *knowledg* of our sins. For how can he either *confess* his sin, that *knows* not his guilt of it? or how can he *resolve* to *forsake* it, that discerns not himself to have formerly *cleaved* to it? Therefore we may

Several sorts.

surely

surely conclude, that this *examination* is not only *useful*, but *necessary* towards a *full*, and compleat *repentance*; for he that does not take this *particular* view of his *sins*; will be likely to *repent* but by *halves*, which will never avail him towards his *pardon*; nothing but an entire forsaking of *every evil way*, being sufficient for that. But surely of all other times it concerns us, that when we come to the *Sacrament*, our *repentance* be *full* and *compleat*, and therefore this strict search of our *own* hearts is then especially *necessary*. For although it be true, that it is not *possible* by all our *diligence* to discover, or remember every sin of our whole *lives*: And though it be also true, that what is so unavoidably hid from us, may be forgiven without any more particular *confession*, then that of *Davids*, *Psalm* 19.12. *Cleanse thou me from my secret faults*, yet this will be no plea for us, if they come to be *secret*, only because we are *negligent* in searching. Therefore take heed of *deceiving* thy self in this *weighty* business, but search thy soul to the *bottom*, without which it is impossible that the *wounds* thereof should ever be *throughly* cured.

5. And as you are to inquire thus narrowly concerning the *several sorts* of sins, so also must you concerning the *degrees* of them; for there are divers *circumstances*, which *increase*, and heighten the sin. Of this sort there are many. As *first*, when we sin against *knowledg*, that is, when we certainly *know* such a thing *Degrees.*

to be a *sin*, yet for the present *pleasure* or *profit* (or whatever other motive) adventure of it. This is by *Christ* himself adjudged to be a great *heightning* of the *sin*. *He that knows his Masters will, and doth it not, shall be beaten with many stripes*, Luke 12. 47. *Secondly*, when we sin with *deliberation*; that is, when we do not fall into it of a *sudden*, ere we are *aware*, but have time to *consider* of it, this is another degree of the sin. But *thirdly* a yet *higher* is, when we do it against the *resistances* and *checks* of our own *conscience*, when *that* at the time tells us, this thing thou oughtest not to do; Nay, layes before us the *danger*, as well as the *sin* of it, yet in spight of these *admonitions* of *conscience*, we go on and commit the sin; this is a huge *increase* of it, such as will raise the left sin into a most *high provocation*. For it is plain, a sin thus committed must be a *wilful* one, and then be the *matter* of it never so *light*, it is most hainous in *Gods* eyes. Nay, this is a *circumstance* of such force, that it may make an *indifferent* action, that is in it self no sin, become one. For though my *conscience* should erre in telling me such a thing were *unlawful*, yet so long as I were so *perswaded*, it were sin for me to do that thing; for in that case my will *consents* to the doing a thing, which I *believe* to be *displeasing* to *God*, & *God* (who judges us by our will, not our *understandings*) imputes it to me as a sin, as well as if the thing were in it self *unlawful*, & therefore surely we may conclude

clude that any thing which is in it self *sinful*, is made much more so by being *committed* against the *checks* of *conscience*. A *fourth aggravation* of a sin is, when it hath bin often repeated, for then there is not only the guilt of so many more *Acts*, but every Act grows also so much *worse*, and more inexcusable. We alwayes judg thus in faults committed against *our selves*, we can forgive a *single* injury, more easily then the same, when it hath bin *repeated*, and the oftner it hath bin so *repeated*, the more hainous we account it. And so surely it is in faults against *God* also. *Fifthly*, the *sins* which have bin *committed* after *vows*, and *resolutions* of *amendment* are yet more *grievous*: for that contains also the *breaking* of those *promises*. Somewhat of this, there is in every *wilful* sin, because every such is a breach of that *vow* we make at *Baptisme*; But besides that, we have since bound our selves by *new vowes*, if at no other time, yet surely at our *coming* to the *Lords Supper*, that being (as was formerly said) purposely to *repeat* our *vow* of *Baptisme*. And the more of these *vowes* we have made, so much the greater is our *guilt*; if we fall back to any *sin*, we then renounced. This is a thing very well *worth* weighing, & therefore *examine* thy self particularly, at thy approach to the *Sacrament*, concerning thy breaches of *former vowes* made at the *holy Table*. And if upon any other *occasion*, as *sickness*, *trouble* of mind, or the like, thou hast at any time made any other, call thy self to a

strict

ſtrict *account* how thou haſt performed them alſo, and remember that every ſin committed againſt ſuch *vowes* is beſides its own *natural* guilt, a *perjury* likewiſe. *Sixthly*, a yet higher ſtep is, when a ſin hath bin ſo *often committed*, that we are come to a *cuſtome* and *habit* of it: and that is indeed a *high* degree.

6. Yet even of *habits* ſome are worſe then others; as *firſt*, if it be ſo *confirmed*, that we are come to a *hardneſs* of heart, have no *ſenſe* at all of the ſin; or *ſecondly*, if we go on in it againſt any *extraordinary* means uſed by *God* to reform us, ſuch as *ſickneſs*, or any other *affliction*, which ſeemes to be ſent on purpoſe for our *reclaiming*. Or *thirdly*, if all *reproofs* and *exhortations* either of *Miniſters* or *private friends* work not on us, but either make us *angry* at our *reprovers*, or ſet us on *defending* the ſin. Or *Laſtly*, if this ſinful *habit* be ſo ſtrong in us, as to give us a *love* to the ſin, not only in our ſelves, but in others; if as the *Apoſtle* ſaith, *Rom.* 1. 31. *We do not only do the things, but take pleaſure in them that do them*, and therefore intice and *draw* as many as we can into the ſame *ſins* with us: Then it is riſen to the *higheſt* ſtep of wickedneſs, and is to be look't on as the utmoſt *degree* both of *ſin* and *danger*. Thus you ſee how you are to *examine* your ſelves concerning your *ſins*, in each of which you are to conſider how many of theſe *heightning circumſtances* there have bin,

bin, that ſo you may aright *meaſure* the *hainouſneſs* of them.

7. Now the end of this *examination* is to bring you to ſuch a *ſight* of your *ſins*, as may truly *humble* you, make you ſenſible of your own *danger*, that have provoked ſo great a *Majeſty*, who is able ſo ſadly to *revenge* himſelf upon you. And that will ſurely even to the moſt carnal heart appear a reaſonable ground of *ſorrow*. But that is not all; it muſt likewiſe bring you to a *ſenſe* and *abhorrence* of your *baſeneſs*, and *ingratitude*, that have thus offended ſo *good* and *gracious* a *God*, that have made ſuch unworthy and unkinde returnes to thoſe *tender* and rich mercies of his. And this conſideration eſpecially muſt melt your hearts into a deep *ſorrow* and *contrition*, the *degree* whereof muſt be in ſome meaſure anſwerable to the *degree* of your ſins. And the greater it is, provided it be not ſuch as ſhuts up the *hope* of *Gods Mercy*, the more acceptable it is to *God*, who hath promiſed not to *deſpiſe a broken and contrite heart*, *Pſal.* 51. 17. And the more likely it will be alſo to bring us to amendment: For if we have once felt what the ſmart of a wounded *Spirit* is, we ſhall have the leſſe mind to venture upon *ſin* again. Humiliation.

8. For when we are *tempted* with any of the ſhort *pleaſures* of ſin, we may then out of our own experience ſet

set against them the sharp *pains* and *terrors* of an *accusing conscience*, which will to any that hath felt them; be able infinitely to outweigh them. Endeavour therefore to bring your soul to this *melting* temper, to this deep unfeigned *sorrow*, and that not only for the *danger* you have brought upon your self, for though that be a consideration that may and ought to work *sadness* in us, yet where that alone is the *motive* of our *sorrow*, it is not that *sorrow* which will avail us for *pardon*; and the reason of it is clear, for that *sorrow* proceeds only from the *love* of our selves, we are *sorry*, because we are like to *smart*. But the *sorrow* of a true *penitent* must be enjoyned also with the *love* of *God*, and that will make us grieve for having *offended* him, though there were no *punishment* to fall upon our selves. The way then to stir up this *sorrow* in us, is *first* to stir up our *love of God*, by repeating to our selves the many gracious *Acts* of his mercy towards us, particularly that of his *sparing* us, and not *cutting* us off in our *sins*. Consider with thy self how many and how great *provocations* thou hast offered him, perhaps in a *continued* course of many years *wilful* disobedience, for which thou mightst with perfect *justice* have bin ere this sent *quick* into *Hell*; Nay, possibly thou hast before thee many examples of less *sinners*, then thou art, who have bin suddenly snatcht away in the midst of their *sins*. And what cause canst thou give, why thou hast thus long escaped, but only because his

Contrition.

eye

eye hath spared thee. And what cause of that *sparing*, but his tender *compassions* towards thee, his unwillingness that thou should'st *perish*? This consideration if it be prest home upon thy *soul*, cannot chuse (if thy heart be not as hard as the *nether Milstone*) but awake somewhat of *love* in thee towards this *gracious*, this *long-suffering God*, and that *love* will certainly make it appear to thee, that it is an *evil thing*, *and a bitter, that thou hast forsaken the Lord*, *Jer.* 2. 19. That thou hast made such *wretched* requitals of so great *mercy*; it will make thee both *ashamed* and *angry* at thy self, that thou hast bin such an *unthankful* creature. But if the consideration of this one sort of *mercy*, *Gods forbearance* only, be such an engagement, and help to this *Godly sorrow*, what will then be the multitude of those other *mercies*, which every man is able to reckon up to himself? and therefore let every man be as *particular* in it as he can call to mind as many of them as he is able, that so he may attain to the *greater* degree of *true contrition*.

9. And to all these *endeavours* must be added *earnest prayers* to *God*, that he by his *holy Spirit* would shew you your sins, and soften your hearts, that you may thorowly *bewail*, and *lament* them.

10. To this must be joyned an *humble confession* of sins to *God*, and that not only in *general*, but also in *particular*, as far as your *memory* of them will reach, and that with all those *heightning* circumstances of them, which *Confession.*

you

you have by the forementioned *examination* discovered. Yea even *secret*, and *forgotten* sins must in *general* be acknowledged; for it is certain there are *multitudes* of such, so that it is necessary for every one of us to say with *David*, *Psal.*19.12 *Who can understand his errors, cleanse thou me from my secret faults:* When you have thus *confest* your sins, with this hearty *sorrow*, and sincere *hatred* of them, you may then (and not before) be concluded to feel so much of your *disease*, that it will be seasonable to apply the *remedy*.

11. In the *next* place therefore you are to look on him, whom *God* hath *set forth to be the propitiation of our sins*, *Rom.*3.25. *Even Jesus Christ that Lamb of God, who taketh away the sins of the world* *Jo.*1.29. And earnestly beg of *God*, that by his most *precious blood*, your sins may be washed away, and that *God* would for his sake be *reconciled* to you. And this you are to believe will surely be done, if you do for the rest of your time *forsake* your sins, and give your selves up sincerely to *obey God* in all his *commands*. But without that, it is vain to hope any benefit from *Christ*, or his sufferings. And therefore the *next* part of your *preparation* must be the setting those *resolutions* of *obedience* which I told you was the *third* thing you were to examine your selves of before your approach to the holy *Sacrament*.

Resolutions of obedience.

12. Concerning the *particulars* of this *resolution*, I need say no more, but that it must *answer* every part, and branch of our *duty*.

ty; that is, we must not only in *general resolve*, that we will observe *Gods Commandments*, but we must resolve it for *every Commandment* by it self; and especially where we have found our selves most to have *failed* heretofore, there especially to renew our *resolutions*. And herein it neerly concerns us to look, that these resolutions be *sincere*, and *unfeigned*, and not only such *slight* ones as people use out of *custome* to put on at their coming to the *Sacrament*, which they never think of keeping *afterwards*. For this is a certain truth, that whosoever comes to this *holy Table* without an *entire hatred* of every *sin*, comes *unworthily*; and it is as sure, that he that doth intirely *hate* all sin, will *resolve* to *forsake* it; for you know *forsaking* naturally followes *hatred*, no man willingly abides with a thing, or person he *hates*. And therefore he that doth not so resolve, as that *God* the searcher of *hearts* may *approve* it as *sincere*, cannot be supposed to *hate* sin, and so cannot be a *worthy* receiver of that *holy Sacrament*. Therefore trie your resolutions thorowly, that you *deceive* not your selves in them, it is your own great *danger*, if you do, for it is certain you cannot deceive *God*, nor gain *acceptation* from him by any thing, which is not perfectly *hearty* and *unfeigned*.

13. Now as you are to *resolve* on this *new obedience*, so you are likewise to *resolve* on the meanes, which may assist you in the *performance* of it. And therefore consider in *Of the meanes.*

every duty, what are the *means* that may help you in it, and resolve to make use of them, how *uneasy* soever they be to your flesh; so on the other side consider what things they are, that are likely to *lead* you to sin, and resolve to *shun* and avoid them: this you are to do in respect of all *sins* whatever, but especially in those, whereof you have *formerly* bin guilty. For there it will not be hard for you to find, by what *steps* and *degrees* you were drawn into it, what *company*, what occasion it was that *ensnared* you, as also to what sort of *temptations* you are apteſt to *yeild*. And therefore you must particularly fence your self against the *sin*, by *avoiding* those *occasions* of it.

14. But it is not enough that you *resolve* you will do all this hereafter, but you must instantly set to it, and begin the course by *doing* at the *present* whatsoever you have opportunity of doing: And there are several things, which you may; nay, must do at the *present*, before you come to the *Sacrament*.

Present renouncing of sin.

15. As first you must cast off every *sin*, not bring any one *unmortified* lust with you to that *Table*; for it is not enough to purpose to cast them off afterwards, but you must then actually do it by with-drawing all *degrees* of *love* and *affection* from them; you must then give a *bill* of *divorce* to all your *old beloved sins*, or else you are no way fit to be *married* to *Christ*. The reason of this is clear; For this *Sacrament* is our *spiritual* nourishment; now before we can receive *spiritual nourishment*

we

we must have *spiritual life* (for no man gives *food* to a *dead* person) But whosoever continues not only in the *act*, but in the *love* of any one known *sin* hath no *spiritual life*, but is in *Gods* account no better then a dead *carkass*, and therefore cannot receive that *spiritual food*. It is true, he may *eat* the *bread*, and *drink* the *wine*, but he receives not *Christ*, but in stead of him, that which is most *dreadful*; the Apostle will tell you what, 1 *Cor.* 11.29. *He eates and drinks his own damnation.* Therefore you see how great a necessity lies on you thus actually to put off *every sin*, before you come to this Table.

16. And the same *necessity* lies on you for a *second* thing to be done at this time, and that is the putting your soul into a *heavenly* and *Christian temper*; by possessing it with all those *graces* which may render it *acceptable* in the eyes of *God*. For when you have turned out *Satan* and his *accurled* train, you must not let your soul lie *empty*; if you do, *Christ* tells you, *Luke* 11.26. He will *quickly return again*, and *your last estate shall be worse then your first*. But you must by earnest Prayer invite into it the *holy Spirit*, with his *graces*, or if they be in some *degree* there already, you must pray that he will yet more fully *possess* it, and you must quicken and *stir* them up. *Imbracing verne.*

17. As for *example*, you must *quicken* your *humility*, by considering your many and great *sins*; your *Faith*, by *meditating* on *Gods promises* to all *penitent* sinners; your *love* to *God*, *Quickning of graces.*

by considering his *mercies*, especially those remembred in this *Sacrament*, his giving *Christ* to die for us: and your *love* to your *neighbour*, nay to your *enemies*, by considering that great example of his *suffering* for us, that were *enemies* to him. And it is most particularly *required* of us when we come to this *Table*, that we copy out this *pattern* of his in a perfect *forgiveness* of all that have *offended* us, and not only *forgiveness*, but such a *kindness* also, as will express it self in all *offices* of *love* and *friendship* to them.

charity. 18. And if you have formerly so *quite* forgot that *blessed* example of his, as to do the direct *contrary*, if you have done any *unkindness* or *injury* to any person, then you are to seek *forgiveness* from him; and to that end *first acknowledg* your fault, and *secondly restore* to him to the utmost of your power, whatsoever you have *deprived* him of, either in *goods* or *credit*. This *reconciliation* with our brethren is absolutely *necessary* towards the making any of our *services* acceptable with *God*, as appears by that *precept* of *Christ*, *Mat.*5.23,24. *If thou bring thy gift to the Altar and there remembrest that thy brother hath ought against thee, leave there thy gift before the Altar; and go thy way, first be reconciled to thy brother, and then come, and offer thy gift.* Where you see, that though the *gift* be already at the *Altar*, it must rather be left there *unoffered*, then be *offered* by a man that is not at perfect *peace* with his *neigh-*

neighbour. And if this *charity* be so necessary in all our *services*, much more in this, where by a joynt partaking in the same *holy mysteries*, we signifie our being *united* and *knit*, not only to *Christ* our *head*, but also to each other, as *fellow-members*. And therefore if we come with any *malice* in our *hearts* we *commit* an act of the highest *Hypocrisie*, by making a *solemn* profession in the *Sacrament* of that *charity* and *brotherly* love, whereof our hearts are quite void.

Devotion.

19. Another most necessary grace at this time is that of *devotion*, for the *raising* whereof we must allow our selves some time to *withdraw* from our *worldly* affaires, and wholy to set our selves to this business of *preparation*, one very especial part of which *preparation* lyes in raising up our *soules* to a *devout* and *heavenly* temper. And to that it is most *necessary*, that we cast off all thoughts of the *World*, for they will be sure as so many clogs, to *hinder* our soules in their *mounting* towards *heaven*. A special *exercise* of this *devotion* is *prayer*, wherein we must be very *frequent*, and earnest at our *coming* to the *Sacrament*, this being one great *instrument*, whereby we must obtain all those other *graces required* in our *preparation*. Therefore be sure this be not omitted, for if you use never so much *endeavour* besides, and leave out this, it is the going to work in your *own strength*, without looking to *God* for his *help*, and then it is impossible you should *prosper* in it; *For We are*

not able of our selves to think any thing, as of our selves, but our sufficiency is of God, 2 *Cor.* 3. 5. Therefore be *instant* with him so to assist you with his grace, that you may come so fitted to this *Holy Table*, that you may be partakers of the *benefits* there reached out to all *worthy* receivers.

Necessity of these graces.

20. These and all other *spiritual graces* our Souls must be clothed with when we come to this *Feast*, for this is that *wedding garment*, without which whosoever comes, is like to have the *entertainment*, mentioned in the *parable*, of him who came to the *marriage* without a *wedding garment*, Mat. 22. 13. who was *cast into utter darkness, where is weeping and gnashing of teeth*; for though it is possible he may sit it out at the *present*, and not be snatcht from the *Table*, yet St. *Paul* assures him, he *drinks damnation to himself*, and howsoever it may fall on him, is uncertain; But it is sure, it will, if *repentance* prevent it not, and as sure that when ever it does come, it will be *intolerable*, *for who among us can dwell with everlasting burnings*, Isa. 33. 14.

The usefulness of a spiritual guide.

21. I shall add but one thing more concerning the things which are to be done before the *Sacrament*, and that is an advice, That if any *person* upon a serious view of himself, cannot *satisfy* his own Soul of his *sincerity*, and so doubts, whether he may come to the *Sacrament*, He do not rest wholly on his *own* Judgement in the case; For if he be a truly *humbled Soul*, it is likely he may judge too *hardly* of himself; if he be not, it is odds, but if he

if he be left to the satisfying of his own doubts, he will quickly bring himself to pass too *favourable* a sentence. Or whether he be the one or the other, if he come to the *Sacrament* in that doubt, he certainly plunges himself into further *doubts* and *scruples*, if not into sin; On the other side, if he forbear, because of it, if that fear be a *causeless* one, then he *groundlessly* absents himself from that *Holy Ordinance*, and so deprives his Soul of the *benefits* of it. Therefore in the midst of so many *dangers*, which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgement, but to make *known* his case to some *discreet* and *Godly Minister*, and rather be *guided* by his, who will probably (if the case be duely and without any *disguise* discovered to him) be better able to *judge* of him, then he of *himself*. This is the councel the *Church* gives in the *exhortation* before the *Communion*, where it is advised, that if any by *other means* therefore mentioned, *cannot quiet his own conscience, but require farther counsel, and comfort*, than *let him go to some discreet and learned Minister of Gods Word, and open his grief, that he may receive such Ghostly counsel, advice, and comfort that his conscience may be relieved*, &c. This is surely such *advice*, as should not be neglected neither at the time of *coming* to the *Sacrament*, nor any other, when we are under any fear or reasons of *doubt* concerning the state of our *Souls*. And for want of this,

many have run into very great *miſchief*, having let the doubt feſter ſo long, that it hath either plunged them into deep *diſtreſſes* of *conſcience*; or which is worſe, they have to ſtill that *diſquiet* within them, betaken themſelves to all *ſinful pleaſures*, and ſo quite caſt off all care of their *Souls*.

Not to be aſhamed to diſcover our ſelves to one.

22. But to all this it will perhaps be ſaid, that this cannot be done without diſcovering the *nakedneſs*, and *blemiſhes* of the *Soul*, and there is *ſhame* in that, and therefore men are *unwilling* to do it. But to that I *anſwer*, that it is very *unreaſonable*, that ſhould be a hinderance. For firſt, I ſuppoſe you are to *chuſe* onely ſuch a *perſon* as will *faithfully* keep any *ſecret*, you ſhall commit to him, and ſo it can be no *publick ſhame* you can fear. And if it be in reſpect of that *ſingle* perſon, you need not fear that neither; for, ſuppoſing him a *godly* man, he will not think the worſe of you, but the better, that you are ſo *deſirous* to ſet all right between *God*, and your *Soul*. But if indeed there were *ſhame* in it, yet as long as it may be a means to *cure* both your *trouble* and your *ſin* too (as certainly *Godly* and *faithful counſel* may tend much to both) that *ſhame* ought to be *deſpiſed*, and it is ſure it would, if we loved our *Souls*, as well as our *body*, for in *bodily* diſeaſes, be they never ſo *foul* or *ſhameful*, we count him a *fool*, who will rather miſs the *cure*, then diſcover it, and then it muſt here be ſo much a *greater* folly, by how much the *Soul* is more *precious* then the *body*.

23. But

23. But *God* knows, it is not onely *doubting* persons, to whom this advice might be useful, there are *others* of another sort, whose *confidence* is their *disease*, who *presume* very *groundlesse* of the goodnes of their *estates*; And for those it were most *happy*, if they could be brought to hear some more *equal judgements*, then their *own* in this so weighty a business. The truth is, we are generally so apt to *favour* our selves, that it might be very *useful* for the most, especially the more *ignorant* sort, sometimes to advise with a *spiritual* guide, to enable them to pass right *judgements* on themselves, and not onely so, but to receive *directions*, how to subdue and *mortify* those sins they are most inclined to, which is a matter of so much *difficulty*, that we have no reason to despise any *means* that may help us in it.

As necessary to the confident as to the doubtful.

24. I have now gone through those *several* parts of *duty* we are to perform *before* our receiving. In the *next* place, I am to tell you, what is to be done at *the time* of *receiving*. When thou art at the *Holy Table*, *first* humble thy self in an *unfeigned* acknowledgement of thy great *unworthiness* to be admitted there; and to that purpose *remember* again between *God* and thine *own* Soul, some of thy greatest, and *foulest* sins, thy *breaches* of former *vows* made at that *Table*, especially since thy *last* receiving. Then meditate on those *bitter sufferings* of *Christ*, which are set out to us in the *Sacrament*, when thou seest the bread

At the time of receiving.

Meditation of thy unworthiness.

The sufferings of Christ.

bread broken, remember how his *blessed body* was torn with *nails* upon the *Cross*, when thou seest the *wine poured* out, remember how his *precious blood* was spilt there. And then consider, it was thy *sins* that caused both. And here think, how *unworthy* a *wretch* thou art to have done that, which occasioned such *torments* to him? How much worse then his very *crucifiers*? They *crucified* him once, but thou hast, as much as in thee lay, *crucified* him daily. They *crucified* him, because they *knew* him not, but thou hast *known* both what he is in himself, The *Lord of Glory*, and what he is to thee, a most *tender* and *merciful Saviour*, and yet thou hast still continued thus to *crucify* him afresh. *Consider* this, and let it work in thee, first a great *sorrow* for thy sins past, and then a great *hatred*, and a firm *resolution* against them for the time to come.

The atonements wrought by them.

25. When thou hast a while thus thought on these *sufferings* of *Christ* for the increasing thy *humility* and *contrition*; Then in the second place think of them again, to stir up thy *Faith*; look on him as the *sacrifice* offered up for thy *sins*, for the appeasing of *Gods wrath*, and procuring his *favour*, and mercies toward thee. And therefore *believingly*, yet *humbly*, beg of *God* to accept of that *satisfaction* made by his *innocent* and *beloved* Son, and for the merits thereof to pardon thee; whatever is past, and to be fully *reconciled* to thee.

The thankfulness owing for them.

26. In the *third* place consider them again to raise thy *thankfulness*. Think how much both

both of *shame* and *pain* he there endured, but especially those great *agonies* of his *Soul*, which drew from him that *bitter* cry, *My God, my God why hast thou forsaken me.* Mat. 27. 45. Now all this he suffered only to keep thee from *perishing*. And therefore consider what unexpressable *thanks* thou owest him, and endeavour to *raise* thy *Soul* to the most *zealous* and hearty *thanksgiving*; For this is a *principal* part of duty at this time, the *praising*, and *magnifying* that *mercy*, which hath redeemed us by so dear a *price*. Therefore it will here well become thee to say with *David*, *I will take the Cup of Salvation and will call upon the Name of the Lord.*

The great love of Christ in them.

27. *Fourthly*, look on these *sufferings* of *Christ*, to stir up this *love*, and surely there cannot be a more *effectual* means of doing it, for here the *love* of *Christ* to thee is most manifest, according to that of the *Apostle*, 1 Jo. 3. 16. *Hereby perceive we the love of God towards us, because he layed down his life for us.* And that even the *highest* degree of *love*, for as himself tels us, Jo 15. 13. *Greater love then this hath no man, then that a man lay down his life for his friend.* Yet even *greater love* then this had he, for he not onely died, but died the most *painful* and most *reproachful death*, and that not for his *friends*, but his *utter enemies*. And therefore if after all this *love* on his part, there be no return of *love* on ours, we are worst then the *vilest* sort of men, for even the *Publicans*, Matth. 5. 46.

Love those that love them. Here therefore *chide*, and *reproach* thy self, that thy *love* to him is so *faint* and *cool*, when his to thee was so *zealous* and *affectionate*. And endeavour to enkindle this holy *flame* in thy Soul, to *love* him in such a degree, that thou mayest be ready to copy out his *example*, to part with all things yea even *life* it self, whenever he cals for it, that is, whensoever thy *obedience* to any *command* of his shal lay thee open to those *sufferings*. But in the mean time, to resolve never again to make any *league* with his *enemies*, to entertain, or harbour any *sin* in thy *breast*. But if there have any such hitherto remained with thee, make this the *season* to kill, and crucify it, offer it up at this *instant* a *sacrifice* to him, who was *sacrificed* for thee, and particularly for that very *end*, that he might *redeem thee from all iniquity*. Therefore here make thy solemn *resolutions* to forsake *every sin*, particularly those, into which thou hast most *frequently fallen*. And that thou mayest indeed perform those *resolutions*, earnestly beg of this *crucified Saviour*, that he will by the *power* of his *death mortify* and *kill* all thy *corruptions*.

The benefits of the New Covenant sealed in the Sacrament.

28. When thou art about to receive the *consecrated bread* and *wine*, *remember* that *God* now offers to *seal* to thee that *New Covenant* made with mankinde in his *Son*. For since he *gives* that his *Son* in the *Sacrament*, he gives with him *all the benefits* of that *Covenant*, to wit, *pardon* of *sins*, *sanctifying grace* and

and a *title* to an *eternal inheritance*. And here be *aſtoniſhed* at the infinite *goodneſs* of *God*, who reaches out to thee ſo *precious* a treaſure. But then remember, that this is all but on *condition*, that thou perform thy part of the *Covenant*. And therefore ſettle in thy Soul the moſt *ſerious* purpoſe of *obedience*, and then with all poſſible *devotion* joyn with the *Miniſter* in that *ſhort*, but *excellent prayer* uſed at the inſtant of giving the *Sacrament*, *The Body of our Lord*, &c.

29. So ſoon as thou haſt received, *offer* up thy *devouteſt praiſes* for that great *mercy*, together with thy moſt *earneſt prayers* for ſuch *aſſiſtance* of *Gods* Spirit, as may enable thee to perform the *vow* thou haſt now made. Then remembring that *Chriſt* is a *propitiation* not for *our ſins onely*, *but alſo for the ſins of the whole world*, let thy *charity* reach as far as his hath done, and *pray* for all *mankind*, that every one may receive the *benefit* of that *ſacrifice* of his; commend alſo to *God* the *eſtate* of the *Church*, that particularly, whereof thou art a *member*. And forget not to pray for all to whom thou oweſt *obedience*, both in *Church* and *State*, and ſo go on to pray for ſuch *particular* perſons as either thy *relations*, or their *wants* ſhall *preſent* to thee If there be any *collection* for the *poor* (as there alwayes ought to be at *this* time) give freely according to thy *ability*; or if by the *default* of others there be no ſuch *collection*, yet do thou privately deſign ſomething towards the relief of thy

Upon receiving give thanks.

Pray.

poor

poor brethren, and be sure to give it the next fitting *opportunity* that offers it self. All this thou must contrive to do in the time that others are *receiving*, that so when the *publick prayers*, after the *administration* begin, thou mayst be ready to joyn in them, which thou must likewise take care to do with all *devotion*: thus much for thy *behaviour* at the time of *receiving*.

After the Sacrament.

30. Now followes the *third* and last thing; That is, what thou art to do *after thy receiving*. That which is immediately to be done, is as soon as thou art *retir'd* from the *Congregation*, to offer up again to *God* thy *Sacrifice* of *praise* for all those *precious* mercies conveyed to thee, in that *holy Sacrament*, as also humbly to intreat the *continued* assistance of his *grace* to enable thee to make good all those *purposes* of *obedience* thou hast now made. And in whatsoever thou knowest thy self most in *danger*, either in respect of any *former habit*, or *natural inclination*, there especially *desire* and earnestly *beg* his aid.

Private Prayer and Thanksgiving.

Not presently to fall to worldly affaires

31. When thou hast done thus, do not presently let thy self lose to thy *worldly cares* and businesse. But spend all that *day*, either in *meditating*, *praying*, *reading*, good *conferences*, or the like; so as may best keep up that *holy flame* that is *enkindled* in thy heart. Afterwards, when thy calling requires thee to fall to thy usual *affaires*, do it, but yet still remember that thou hast a *greater* business then

that

that upon thy hands; that is, the *performing* of all those *promises*, thou so lately madest to *God*, and therefore whatever thy *outward* imployments are, let thy heart be set on that, keep all the *particulars* of thy resolution in *memory*, and whenever thou art tempted to any of thy *old sins*, then consider, this is the thing thou so *solemnly vowedst* against, and withal remember what a *horrible* guilt it will be, if thou shouldst now wilfully do any thing contrary to that vow; Yea, and what a horrible *mischief* also it will be to thy self. For at thy receiving, *God* and thou enteredst into *Covenant*, into a *league* of *friendship* and *kindness*. And as long as thou keepest in that *friendship* with *God*, thou art safe, all the *malice* of men or *divels* can do thee no harm: For as the *Apostle* saith, *Rom.* 8. 31. *If God be for us who can be against us.* But if thou breakest this *league* (as thou certainly dost, if thou yeild to any *wilful* sin) then God and thou are *enemies*, and if all the *world* then were for thee, it could not *avail* thee.

To keep thy resolutions in memory.

The danger of breaking them.

Making God thy enemy.

32. Nay thou wilt get an *enemy* within thine *own* bosome, thy *conscience* accusing and upbraiding thee, and when *God* and thine *own conscience* are thus against thee, thou canst not but be extremely *miserable*, even in this life, besides that *fearful* expectation of *wrath*, which awaites thee in the *next*. Remember all this, when thou art set upon by any *temptation*, and then sure thou canst not but look upon that *temptation*, as a cheat, that comes

Thy own conscience.

to

to rob thee of thy *peace*, thy *God*, thy very *soul*. And then surely it will appear as unfit to entertain it, as thou wouldst think it to *harbour* one in thy *house*, who thou knoweſt came to *rob* thee of what is *deareſt* to thee.

Gods former pardons, no incouragement to ſin.

33. And let not any *experience* of *Gods* mercy in *pardonning* thee heretofore incourage thee again to *provoke* him; for beſides, that it is thy *higheſt* degree of *wickedneſs* and *unthankfulneſs* to make that *goodneſs* of his, which ſhould lead thee to *repentance* an *incouragement* in thy *ſin*; beſides this, I ſay, the oftner thou haſt bin *pardoned*, the leſs reaſon thou haſt to *expect* it again, becauſe thy ſin is ſo much the *greater*, for having bin *committed* after ſo much *mercy*. If a *King* have ſeveral times *pardoned* an offender, yet if he ſtill return to the *commiſſion* of the ſame *fault*, the *King* will at laſt be forced, if he have any *love* to *Juſtice*, to give him up to it. Now ſo it is here, *God* is as well *juſt* as *merciful*, and his *juſtice* will at laſt ſurely and heavily avenge the *abuſe* of his *mercy*; and there cannot be a greater abuſe of his *mercy*, then to ſin in *hope* of it, ſo that it will prove a *miſerable* deceiving of thy ſelf then to preſume upon it.

The obligation of this vow perpetual.

34. Now this care of making good thy *vow* muſt not abide with thee ſome *few* dayes only, and then be caſt aſide, but it muſt continue with thee all thy *dayes*. For if thou break thy *vow*, it matters not, whether *ſooner* or *latter*. Nay perhaps the guilt may in ſome reſpects be more,

more, if it be late, for if thou have for a good while gone on in the observance of it, that shews the thing is *possible* to thee; and so thy after *breaches* are not of *infirmity*, because thou canst not *avoid* them, but of *perverseness*, because thou wilt not: Besides the use of *Christian-walking* must needs make it more easie to thee. For indeed all the *difficulty* of it, is but from the *custome* of the *contrary*. And therefore if after some *acquaintance* with it, when thou hast *overcome* somwhat of the *hardness*, thou shalt then give it over, it will be most *inexcusable*. Therefore be careful all the dayes of thy life, to keep such a *watch* over thy life, and so to avoid all *occasions* of temptations, as may preserve thee from all *wilful* breaches of this vow.

35. But though the *obligation* of every such single *vow* reach to the *utmost* day of our lives, yet are we often to *renew* it; that is, we are often to receive the *holy Sacrament*, for that being the means of conveying to us so great and unvaluable benefits; and it being also a *Command* of *Christ*, that we should *do this in remembrance of him*, we are in respect both of *reason* and *duty* to omit no fit *opportunity* of partaking of that *holy Table*. I have now shewed you what that *reverence* is, which we are to pay to *God* in his *Sacrament*. *Yet often to be renewed.*

Partition. IV.

Honour *due to Gods name; Of Sinning against it; Blasphemy; Swearing; Assertory Oaths; Promissory Oaths; Unlawful Oaths; Of Perjury; Of vain Oaths, and the Sin of them, &c.*

Honour due to Gods name.

§. 1. THe last thing wherein we are to expres our *reverence* to him, is the *honouring* his *name*. Now what this *honouring* of his *name* is, we shall best understand by considering what are the things by which it is *dishonoured*, the *avoiding* of which will be our way of *honouring* it.

Sins against it.

Blasphemy.

The *first* is all *blasphemies*, or speaking any evil thing of *God*, the highest degree whereof is *cursing* him, or if we do not speak it with our *mouths*, yet if we do it in our *hearts*, by thinking any *unworthy* thing of them, it is lookt on by *God*, who sees the *heart*, as the vilest *dishonour*. But there is also a *blasphemy* of the *actions*, that is, when men who profess to be the *servants* of *God*, live so wickedly, that they bring up an *evil report* on him, whom they own as their *Master* and *Lord*. This *blasphemy* the *Apostle* takes notice of, *Rom.* 2. 24. Where he tells those who *profess* to be *observers* of the *Law*, *That by their wicked*

ed actions the name of God was blasphemed among the Gentiles. Those *Gentiles* were moved to *think ill* of *God*, as the favour of *sin*, when they saw those, who called themselves his *servants*, commit it.

A *second* way of *dishonouring Gods* name, is by *swearing*, and that is of *two sorts*, either by *false oaths* or else by *rash*, and *light ones*. A *false oath* may also be of *two* kinds, as *first* that by which I *affirm* somewhat, or *secondly* that by which I *promise*. The *first* is when I say such or such a thing was done so or so; and confirm this saying of mine with an *oath*, if then I know there be not perfect *truth* in what I say, this is a flat *perjury*, a down right being *forsworn*; Nay if I *swear* to the *truth* of that, whereof I am only *doubtful*, though the thing should happen to be *true*, yet it brings upon me the guilt of *perjury*. For I swear at a *venture*, and the thing might for ought I knew be as well *false* as *true*, whereas I ought never to *swear* to any thing, the truth of which I do not *certainly* know. *Swearing.* *Assertory oaths.*

2. But besides this sort of *oaths*, by which I *affirm* any thing, there is the other sort, that by which I *promise* somwhat. And that *promise* may be either to *God* or *Man*, when it is to *God*, we call it a *vow*, of which I have already spoken, under the head of the *Sacraments*, I shall now only speak of that to *man*; & this may become a *false oath*, either at, or after the time of *taking* it. At the *time* of *taking*, it is false if either I have then no real *purpose* of *Promissory.*

making it good, or else take it in a sense *different* from that which I know, he to whom I make the *promise understands* it; for the use of *oaths*, being to assure the persons, to whom they are made, they must be taken in *their sense*. But if I were never so *sincere* at the *taking* the *oath*, if afterwards I do not *perform* it, I am certainly *perjured*.

Unlawful oaths.

3. The nature of an *oath* being then thus *binding*, it neerly concerns us to look that the *matter* of our *oaths* be lawful, for else we run our selves into a *woful snare*. For *Example*, suppose I *swear* to kill a man, if I perform my *oath*, I am guilty of *murder*, if I break it, of *perjury*. And so I am under a *necessity* of *sinning* one way or other. But there is nothing puts us under a *greater* degree of this *unhappy* necessity, then when we *swear* two *oaths*, whereof the one is directly *cross* and *contradictory* to the other. For if I swear to give a man my whole *estate*, and afterwards *swear* to give all or *part* of that *estate* to another, it is certain I must *break* my *oath* to one of them, because it is impossible to perform it to *both*, and so I must be under a *necessity* of being *forsworn*. And into this unhappy *straight* every man brings himself that takes any *oath* which crosses some other, which he hath *formerly* taken; which should make all that love either *God*, or their *own souls*, resolve never thus miserably to *entangle* themselves, by taking one *oath* cross and *thwarting* to another. But it may perhaps here be asked, what a person

that

that hath already brought himself into such a condition shall do? I *answer*, he must first heartily *repent* the great sin of *taking* the *unlawful oath*, and then stick only to the *lawful*, which is all that is in his power towards the repairing his fault, and *qualifying* him for *Gods pardon* for it.

4. Having said this concerning the *kinds* of this sin of *perjury*, I shall only add a few words to shew you, how greatly *Gods name* is *dishonoured* by it. In all *oaths* you know, *God* is solemnly called to *witness* the truth of which is spoken; now if the thing be *false*, it is the *basest* affront, and *dishonour* that can possibly be done to *God*. For it is in reason to signifie one of these two things, either that we believe he knows not whether we say *true* or no. (And that is to make him no *God*, to suppose him to be as *deceiveable*, and easie to be deluded as one of our ignorant *neighbours*) or else that he is willing to *countenance* our *lyes*; the former robs him of that great *attribute* of his, his *knowing all things*, and is surely a great *dishonouring* of him, it being even amongst men accounted, one of the greatest *disgraces* to account a man fit to have *cheats* put upon him; yet even so we deal with *God*, if we venture to *forswear*, upon a hope that *God* discerns it not. But the other is yet worse, for the supposing him willing to *countenance* our *lies*, is the making him a *party* in them; and is not only the making him no *God* (it being impossible that *God* should either *lie* him- *God greatly dishonoured by perjury.*

ſelf or *approve* it in another) but it is the making him like the very *Divel*. For he it is, that is a *lyer*, and the *Father* of it, *Joh.*8 44. And ſure I need not ſay more to prove that this is the *higheſt* degree of *diſhonouring Gods name.*

The puniſhments of it. 5. But if any yet doubt the *hainouſneſs* of this ſin; let him but conſider what *God* himſelf ſayes of it in the *Third Commandment*, where he ſolemnly profeſſes, he *will not hold him guiltleſs that taketh his name in vain*, and ſure the adding that to this *commandment*, and none of the reſt, is the *marking* this out for a moſt *hainous* guilt: and if you look into *Zac.*5. You will there find the *puniſhment* is anſwerable, even the *utter deſtruction*, not only of the *man*; but his *houſe* alſo. Therefore it concerns all men as they *love* either their *temporal* or *eternal* well-fare, to keep them moſt ſtrictly from this *ſin*.

Vain oaths. But beſides this of *forſwaring*, I told you there was another ſort of *oaths*, by which *Gods* name is *diſhonoured*, thoſe are the *vain* and *light oaths*, ſuch as are ſo uſual in our *common* diſcourſe; and are expreſly forbidden by *Chriſt*, *Mat.*5.34. But *I ſay unto you ſwear not at all; neither by heaven, for it is Gods throne, nor by the earth, for it is his foot-ſtool*; where you ſee we are not allowed to *ſwear* even by *meer creatures*, becauſe of the *relation* they have to *God*. How great a *wickedneſs* is it then to *prophane* his holy *name* by *raſh* and *vain oaths*, this is a ſin that is (by I know not what *charm* of

of *Sathans*) grown into *fashion* among us, and now its being so, draws daily more men into it. But it is to be remembred that when we shall *appear* before *Gods Judgement* seat, to answer for those *prophanations* of his name; it will be no excuse to say, it was the *fashion* to do so, it will rather be an increase of our *guilt*, that we have by our own *practice*, helped to confirm that *wicked* custome, which we ought to have beat down, and *discountenanced*.

The sin of them.

6. And sure what ever this *prophane* age thinks of it, this is a sin of a very *high* nature. For besides that it is a *direct* breach of the *precept* of *Christs*; it shews *first* a very mean, and *low* esteem of *God*; Every *oath* we swear is the appealing to *God*, to judge the truth of what we speak, and therefore being of such greatness, and *majesty*, it requires that the matter concerning which we thus appeal to him, should be of *great weight*, and moment, somewhat wherein either his *own glory*, or some considerable *good* of man is concerned. But when we *swear* in common *discourse*, it is far otherwise, any the *trifflingest*, or lightest thing serves for the matter of an *oath*, nay often men *swear* to such *vain* and *foolish* things, as a considering person would be ashamed barely to *speak*. And is it not a great *despising* of *God*, to call him solemly to *judge* in such *childish*, such wretched matters, *God* is the great *King* of the world, now though a *King* be to be resorted unto in *weighty* ca-

ſes, yet ſure he would think himſelf much deſpiſed, if he ſhould be called to *judge* between *boyes* at their *childiſh games*: And *God* knows many things whereto we frequently *ſwear*, are not of *greater* weight, and therefore are a ſign, that we do not rightly eſteem of *God*.

They lead to perjury.

7. *Secondly*, This *common ſwearing* is a *ſin* which leads directly to the former of *forſwearing*; for he that by the uſe of *ſwearing* hath made *oaths* ſo familiar to him, will be likely to take the *dreadfulleſt oath* without much conſideration? For how ſhall he that *ſwears* hourly, look upon an *oath* with any *reverence* and he that doth not? it is his chance, not his care, that is to be thanked, if he keep from *perjury*. Nay further, he that *ſwears* commonly, is not onely prepared to *forſwear*, when a *ſolemn oath* is tendered him, but in all *probability* does actually *forſwear* himſelf often in theſe *ſuddener* oaths: for ſuppoſing them to come from a man, ere he is *aware* (which is the *beſt* can be ſaid of them) what *aſſurance* can any man have, who *ſwears*, ere he is *aware*, that he ſhall not *lye* ſo too? And if he doth both together, he muſt neceſſarily be *forſworn*. But he that obſerves your *common ſwearers*, will be put paſt *doubt*, that they are often *forſworn*. For they uſually *ſwear* indifferently to things *true* or *falſe*, *doubtful* or *certain*. And I doubt not, but if men who are guilty of *this* ſin, would but impartially *examine* their own practice, their hearts would *ſecond* me in this obſervation.

8. *Third-*

8. *Thirdly*, This is a sin, to which there is no *temptation*, there is nothing either of *pleasure*, or *profit*, got by it. Most other sins offer us somewhat either of the *one*, or the other, but this is utterly empty of *both*. So that in this sin the *Devil* does not play the *Merchant* for our *Souls*, as in others he does, he doth not so much as *cheapen* them, but we give them *freely* into his hands without any thing in *exchange*. There seems to be but one thing possible for men to hope to *gain* by it, and that is to be *beleeved* in what they say when they thus bind it by an *oath*. But this also they constantly fail of, for there are none so little *beleeved*, as the *common swearers*. And good reason, For he that makes no *conscience* thus to *profane Gods* name; Why shall any man *believe*, he makes any of lying? Nay, their forwardness to confirm every the *slightest* thing by an *oath*, rather gives *jealousy*, that they have some inward guilt of *falseness*, for which that *oath* must be the *cloak*. And thus you see in how little stead it stands them, even to this onely purpose, for which they can pretend it *useful*; and to any other advantage it makes not the least *claim*, and therefore is a sin without *temptation*, and consequently without *excuse*: for it shewes the greatest *contempt*, nay unkindness to *God*, when we will provoke him thus, without any thing to *tempt* us to it. And therefore though the *commonness* of this *sin* have made it pass but for a *small* one, yet it is very far from being so, either in it self, or in *Gods account*. *No temptation to them.*

9. Let

Necessity of abstaining from them.

9. Let all therefore, who are not yet fallen into the *custome* of this sin, be most careful never to yield to the least *beginnings* of it, and for those who are so *miserable*, as to be already *insnared* in it, let them immediately, as they tender their *Souls*, get out of it. And let no man plead the *hardness* of leaving an *old custome*, as an *excuse* for his continuing in it, but rather the longer he hath been in it, so much the more *haste* let him make out of it, as thinking it too too much, that he hath so long gone on in so great a *sin*. And if the length of the *custome* have increased the *difficulty* of leaving it; that is in all reason to make him set immediately to the *casting* it off, lest that *difficulty* at last grow to an *impossibility*, and the *harder* he finds it at the present, so much the more *diligent* and *watchful* he must be in the use of all those *means*, which may tend to the *overcoming* that *sinful* habit, some few of those *means* it will not be amiss here to mention.

Means for it.

Sence of the guilt and danger

10. *First* let him possess his mind *fully* of the *hainousness* of the sin, and not to measure it onely according to the *common* rate of the world. And when he is fully perswaded of the *guilt*, then let him add to that, the consideration of the *danger*, as that it puts him out of *Gods* favour at the present, and will, if he continue in it, cast him into *Hell* for ever. And sure if this were but throughly laid to heart, it would *restrain* this sin; For I would ask a man, that pretends *impossibility* of leaving the

the *cuſtome*, whether if he were ſure he ſhould be *hanged* the next *oath* he ſwore, the *fear* of it would not keep him from *ſwearing*? I can ſcarce beleeve any man in his wits ſo little *Maſter* of himſelf, but it would. And then ſurely *damning* is ſo much worſe then *hanging*, that in all reaſon the fear of that ought to be a much greater *reſtraint*. The doubt is, men do either not heartily *believe* that this *ſin* will *damn* them, or if they do, they look on it, as a thing a *great* way off and ſo are not much *moved* with it; but both theſe are very *unreaſonable*. For the firſt, it is *certain*, that every one that continues *wilfully* in any ſin, is ſo long in a ſtate of *damnation*, and therefore this being ſo continued in, muſt certainly put a man in that *condition*. For the *ſecond*, It is very poſſible, he may be deceived in *thinking* it ſo far off, for how knows any man that he ſhal not be *ſtruck* dead with an *oath* in his mouth, or if he were ſure not to be ſo, yet *eternal damnation* is ſurely to be dreaded above all things, be it at what *diſtance* ſoever.

11. A *ſecond means* is to be exactly *true* in all thou ſpeakeſt, that all men may *believe* thee on thy bare word, and then thou wilt never have occaſion to *confirm* it by an *oath*, to make it more *credible*, which is the onely *colour*, or reaſon can at any time be pretended for *ſwearing*. *Truth in ſpeaking.*

12. *Thirdly*, Obſerve what it is that moſt *betrayes* thee to this ſin, whether *drink*, or *anger*, *Forſaking the occaſions.*

anger, or the *company* and *example* of others, or what ever else, and then if ever thou mean to *forsake* the *sin*, *forsake* those *occasions* of it.

Reverence of God.

13. *Fourthly*, Endeavour to possess thy heart with a continual *remembrance* of *God*, and if that once grow into a *custome* with thee, it will quickly turn out that *contrary* one of *prophaning*. Use and accustome thy self therefore to this *reverence* of *God*; and particularly to such a respect to his *name*, as if it be possible, never to mention It without some *lifting* up of thy heart to him; Even in thy ordinary *discourse*, when ever thou takest his Name in to thy *mouth*, let it be an occasion of *raising* up thy *thoughts* to him. But by no means permit thy self to use it in *idle* by-words, or the like. If thou doest *accustome* thy self to pay this *reverence* to the bare mention of his *name*, it will be an excellent *fence* against the *prophaning* it in *oaths*.

Watchfulness.

14. A *fifth* means is a *diligent* and constant *watch* over thy self, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the *last* means is

Prayer.

prayer, which must be added to all thy *endeavours*, therefore *pray* earnestly, that *God* will enable thee, to overcome this wicked *custom*; say with the *Psalmist*, *Set a watch O Lord over my mouth and keep the door of my lips*; and if thou doest sincerely set thy self to the use of *means* for it, thou mayest be assured, *God* will not be wanting in his *assistance*. I have

been

been the longer on this, because it is so reigning a sin: *God* in his mercy give all that are guilty of it a true sight of the *hainousness* of it.

15. By these several waies of *dishonouring Gods Name* you may understand, what is the duty of *honouring* it, *viz.* A strict *abstaining* from every one of these, and that abstinence founded on an *awful* respect, and *reverence* to that *sacred* Name, which is *Great*, *Wonderful*, and *Holy*, Psal. 99. 3. I have now past through the *several* branches of that *great* duty of *honouring* of *God*. *What it is to honour Gods Name.*

PARTITION V.

Of WORSHIP *due to Gods Name. Of Prayer and its several parts. Of Publick prayers in the* CHURCH, *in the* FAMILY; *Of* PRIVATE PRAYER: *Of* REPENTANCE, &c. *Of* FASTING.

§. 1. THE *eight* duty we owe to *God* is *worship*; This is that great duty by which especially we acknowledg his *Godhead*, *worship* being *proper* only to *God*, and therefore it is to be lookt on as a most *weighty* duty. This is to be performed *first* by *our Souls*, *secondly* by our *bodies*: The *Souls* part is *praying*. Now *prayer* *Worship.* *Prayer its parts.*

prayer is a speaking to God, and there are divers parts of it, according to the *different* things about which we *speak*.

Confession. 2. As *first*, There is *Confession*, that is, the *acknowledging* our *sins* to God. And this may be either *general*, or *particular*; The *general* is, when we onely *confess* in *gross*, that we are *sinful*, the *particular*, when we mention the *several* sorts, and *acts* of our sins. The *former* is necessary to be alwayes a part of our *solemn prayers*, whether *publick*, or *private*. The *latter* is proper for *private prayer*, and there the oftner it is used, the better, yea, even in our *daily private* prayer it will be fit constantly to remember some of our *greatest* and *foulest* sins, though never so long since past. For such we should never think sufficiently *confest*, and *bewailed*. And this *bewailing*, must alwaies go along with *confession*, we must be heartily *sorry* for the sins we *confess*, and from our Souls acknowledge our own great *unworthiness*, in having committed them, for our *confession* is not intended to *instruct* God, who knows our *sins* much better then our selves do, but it is to *humble* our selves, and therefore we must not think we have *confest* aright, till that be done.

Petitions. 3. The *second* part of *prayer*, is *petition*. That is the *begging* of God whatsoever we *want* either for our *Souls*, or *bodies*. For our *Souls* we must *first* beg *pardon* of sins, and that for the sake of *Jesus Christ*, who shed his *blood* to obtain it. Then we must also *beg* the

For our Souls.

grace

grace and *assistance* of Gods *Spirit*, to *enable* us to forsake our *sins*, and to walk in *obedience* to him. And herein it will be needful particularly to beg all the several *vertues*, as *faith*, *love*, *zeal*, *purity*, *repentance*, and the like, but especially those which thou most *wantest*; And therefore observe what thy *wants* are, and if thou beest *proud*; be most *instant* in praying for *humility*, if *lustful*, for *chastity*, and so for all other *graces*, according as thou findest thy *needs*. And in all these things that concern thy *Soul*, be very earnest and *importunate*, take no *denial* from God, nor give over, though thou do not presently *obtain* what thou sueſt for. But if thou hast never so *long* prayed for a *grace*, and yet findest it not, do not grow *weary* of *praying*, but rather *search* what the *cause* may be, which makes thy *prayer* so ineffectual; see if thou do not thy self *hinder* them, perhaps thou *prayest* to God, to enable thee to *conquer* some sin, and yet never goest about to *fight* against it, never makest any *resistance*, but *yieldest* to it, as oft as it comes, nay puttest thy self in its *way*, in the road of all *temptations*. If it be thus, no wonder though thy *prayers* avail not, for thou wilt not let them. Therefore *amend* this, and set to the doing of *thy* part sincerely, and then thou needest not *fear*, but God will do his.

4. *Secondly*, We are to *petition* also for our *bodies*; That is, we are to ask of God such *necessaries* of life, as are needful to us, while *Bodies.*

while we *live* here. But these onely in such a *degree*, and *measure*, as his *wisdom* sees best for us, we must not presume to be our own *carvers*, and pray for all that *wealth*, or *greatness*, which our own *vain* hearts may perhaps desire, but onely for such a condition, in respect of *outward* things, as *he* sees may most tend to those *great* ends of our living here, the *glorifying* him, and the *saving* of our own *Souls*.

Deprecation. 5. A *third* part of *prayer* is *Deprecation*, that is when we *pray* to God to turn away some *evil* from us. Now this *evil* may be either the *evil* of *sin*, or the *evil* of *punishment*.

Of sin. The *evil* of *sin* is that we are especially to *pray* against, most *earnestly begging* of God, that he will by the *power* of his *grace* preserve us from *falling* into sin. And whatever *sins* they are, to which thou knowest thy self most *inclined*, there be particularly *earnest* with God, to preserve thee from them. This is to be done *daily*, but then more *especially*, when we are under any *present temptation*, & in danger of *falling* into any sin; In which case we have reason to cry out, as St. *Peter* did, when he found himself *sinking*, *save Lord*, *or I perish*; humbly beseeching him either to *withdraw* the *temptation*, or *strengthen* us to *withstand* it, neither of which we can do for our selves.

Of punishment. 6. *Secondly*, We are likewise to *pray* against the *evil* of *punishment*, but *principally* against *spiritual punishments*, as the *anger* of God

God, the *withdrawing* of his *grace*, and *eternal damnation*. Against these we can never *pray* with too much *earnestness*; but we may also pray against *temporal punishments*, that is any *outward* affliction, but this with *submission* to Gods will, according to the example of *Christ*, Mat. 26. 39. *Not as I will, but as thou wilt.*

7. A *fourth* part of *prayer* is *intercession*; that is, *praying* for others: This in *general* we are to do for all *mankind*, as well *strangers*, as *acquaintance*, but more *particularly* those, to whom we have any especial *relation*, either publick, as our *Governours*, both in *Church* and *State*, or *private*, as *Parents*, *Husband*, *Wife*, *Children*, *Friends*, &c. We are also to pray for all that are in *affliction*, and such *particular* persons, as we discern especially to be so; Yea we are to pray for those that have done *injury*, those that *despightfully use us and persecute us*, for it is expressly the command of *Christ*, Mat. 5. 44. and that whereof he hath likewise given us the *highest example*, in *praying* even for his very *crucifiers*, Luc. 23. 34. *Father forgive them.* For all these *sorts* of persons we are to *pray*, and that for the very same *good* things we beg of *God* for *our selves*, that *God* would give them in their *several* places and callings, all *spiritual* and *temporal blessings*, which he sees *wanting* to them, and turn away from them all *evil* whether of *sin*, or *punishment*. Intercession

8. The *fifth* part of *prayer* is *thanksgiving*; Thanksgiving

That is, the *praising*, and *blessing God* for all his *mercies*, whether to our own *persons*, and those that *immediately* relate to us, or to the *Church* and *Nation* whereof we are members, or yet more *general* to all *mankind*. And this for all his *mercies* both *spiritual* and *temporal*. In the *spiritual*, *first* for those wherein we are all in *common* concerned, as the giving of his *Son*, the sending of his *Spirit*, and all those means he hath used to bring sinful men unto himself. Then *secondly* for those *mercies* we have in our own *particulars* received, such are the having been born within the *pale* of the *Church*, and so brought up in *Christian Religion*, by which we have been partakers of those *precious advantages* of the *Word*, and *Sacraments*, and so have had, without any *cure*, or pains of *ours*, the *means* of *eternal* life put into our hands. But besides these, there is none of us but have received other *spiritual* means from *God*.

Spiritual Mercies.

9. As *first God's patience*, and long-suffering, *waiting* for our *repentance*, and not *cutting* us off in our *sins*. *Secondly*, his *calls* and invitations of us to that *repentance*, not only *outward* in the *ministry* of the *Word*, but also *inward*, by the motions of his *Spirit*. But then if thou be one that hath by the help of *God's grace* been *wrought* upon by these calls, and brought from a *prophane*, or worldly, to a *Christian* course of life, thou art surely in the *highest* degree tyed to magnifie and praise his goodness, as having received from him the *greatest* of mercies.

10. We

10. We are likewise to give *thanks* for *temporal* blessings, whether such as concern the *publick*, as the *prosperity* of the *Church* or *Nation*, and all remarkable *deliverances* offered to either; or else such as concern our *particulars*, such are all the *good* things of *this* life which we enjoy, as *health*, *friends*, *food*, *raiment*, and the like; also for those *miraculous* preservations, whereby we are by *Gods* gracious *providence* kept from *danger*, and the *especial* deliverances which God hath given us in time of greatest *perils*. It will be impossible to set down the several mercies which everyman receives from *God*, because they differ in *kind* and *degree* between one man and another. But it is sure that he which receives *least*, hath yet enough to imploy his whole *life* in *praises* to *God*. And it will be very fit for every man to consider the *several* passages of this life, and the *mercies* he hath in each received, and so to gather a kind of *list*, or *Catalogue* of them, at least the *principal* of them, which he may always have in his *memory*, and often with a *thankful* heart repeat before *God*. *Temporal.*

11. These are the several *parts* of *prayer* and all of them to be used both *publickly* and *privately*. The *publick* use of them is, *first* that in the *Church* where all meet to joyn in those *prayers*, wherein they are in *common* concerned. And this (where the *prayers* are such as they ought to be) we should be very constant at, there being an *especial* blessing *Publick Prayer in the Church.*

promised to the *joynt* requests of the faithful, and he that without a necessary cause absents himself from such *publick prayers*, cuts himself off from the *Church*, which hath always been thought so unhappy a thing, that it is the *greatest punishment*, the *Governours* of the *Church* can lay upon the *worst* offender; and therefore it is a strange *madness* for men to inflict it upon themselves.

In the Family. 12. A *second* sort of *publick* prayer, is that in a *family*, where all that are *members* of it, joyn in their *common* supplications, and this also ought to be very careful attended to; *first* by the *Master* of the *Family*, who is to look that there be such *prayers*, it being as much his *part* thus to *provide* for the *souls* of his *children* and *servants*, as to provide *food* for their *bodies*. Therefore there is none, even the *meanest* householder, but ought to take this care: If either himself, or any of his *Family* can read, he may use some *prayers* out of some *good book*, if it be the *service book* of the *Church*, he makes a *good* choice; if they cannot read, it will then be necessary they should be taught without *book* some form of *prayer*, which they may use in the *Family*, for which purpose again some of the *prayers* of the *Church* will be very fit, as being most easie for their *memories* by reason of their *shortness*, and yet containing a great deal of *matter*. But what choice soever they make of *Prayers*, let them be sure to have some, and let no man that *professes* himself a *Christian*, keep so

so *heathenish* a *Family*, as not to see *God* be daily worshipped in it. But when the *Master* of a *Family* hath done his duty in this *providing*, it is the duty of every *member* of it to make use of that *provision*, by being *constant*, and *diligent* at those *Family-Prayers*.

13. *Private* or *secret Prayer* is that which is used by a man *alone*, a part from all others, wherein we are to be more *particular*, according to our *peculiar* needs, then in *publick* it is fit to be. And this of *private* prayer, is a duty, which will not be excused by the performance of the other of *publick*. They are *both* required, and one must not be taken in *exchange* for the other. And whoever is diligent in *publick* prayers, and yet negligent in *private*, it is much to be feared, he rather seeks to *approve* himself to *men*, then to *God*, contrary to the command of our *Saviour*, *Mat. 6.* Who enjoyns this *private* prayer, this *praying to our Father in secret*, from whom alone we are to expect our *reward*, and not from the *vain praises* of *men*. *Private Prayer.*

14. Now this duty of *Prayer* is to be *often* performed, by none seldomer then *evening* and *morning*, it being most necessary that we should thus *begin*, and *end* all our works with *God*, and that not only in respect of the *duty* we owe him, but also in respect of our selves, who can never be either *prosperous*, or *safe*, but by committing our selves to him; and therefore should *tremble* to venture on the *perils* either of *day* or *night*, without his safeguard. How much *Frequency in Prayer.*

oftner this duty is to be performed, must be judged according to the *business*, or *leisure* men have, where by *business*, I mean not such *business* as men unprofitably make to themselves, but the *necessary* business of a mans *calling*, which with some will not afford them much *time* for set, and *solemn* Prayer. But even these men may often in a day lift up their *hearts* to *God* in some *short* Prayers, even whilst they are at their *work*. As for those that have *more leisure*, they are in all reason to bestow *more* time upon this duty. And let no man that can find time to bestow upon his *vanities*, may perhaps his *sins*, say he wants leisure for *prayer*, but let him now endeavour to redeem, what he hath so misspent, by employing more of that *leisure* in this duty for the future. And surely if we did but rightly weigh, how much it is our own *advantage*, to perform this duty, we should think it *wisdom* to be as *frequent* as we are ordinarily *solemn* in it.

The advantages of Prayer.

Honour.

15. For *first* it is a great *honour* for us poor *worms* of the earth to be allowed to speak so freely to the great *Majesty* of heaven; if a *King* should but vouchsafe to let one of his meanest *subjects* talk *familiarly*, and *freely* with him, it would be looked on as a *huge* honour, that man how *despiseable* soever he were before, would then be the *envy* of all his neighbours; and there is little question, he would be willing to take all *opportunities* of receiving so great a *grace*. But alas! this

this is nothing to the *honour* is offered us, who are allowed, nay, *invited* to speak to, and converse with the *King* of *Kings*, and therefore how *forward* should we in all reason be to it.

16. *Secondly*, it is a great *benefit*, even the greatest that can be imagined, for *prayer* is the *instrument* of fetching down all *good* things to us, whether *spiritual*, or *temporal*, no *prayer*, that is qualified as it ought to be, but is sure to bring down a *blessing* according to that of the *wise man*, *Eccl.* 35. 17: *The Prayer of the humble pierceth the clouds, and will not turn away, till the highest regard it.* You would think him a happy man, that had one certain means of helping him to what ever he *wanted*, though it were to *cost* him much *pains*, and labour, now this *happy* man thou mayst be if thou wilt. *Prayer* is the never-failing means of bringing thee, if not all that thou thinkest thou wantest, yet all that indeed thou dost, that is, all that *God* sees fit for thee. And therefore be there never so much *weariness* to thy flesh in the duty, yet considering in what continual *want* thou standest for something or other from *God*, it is madness to let that *uneasiness* dishearten thee, and keep thee from this so sure meanes of *supplying* thy wants. *Benefit.*

17. But in the *third* place this duty is in it self so far from being uneasie, that it is very *pleasant*. *God* is the *fountain* of *happiness*, *and at his right hand there are pleasures for evermore*. *Psal.* 16. 11. And therefore the *nearer* we *Pleasantness.*

draw to him, the *happier* we must needs be, the very *joys* of heaven arising from our *nearness* to *God*. Now in this life we have no way of *drawing* so neer to him, as by this of *Prayer*, and therefore surely it is that, which in it self is apt to afford *abundance* of *delight* and *pleasure*, if it *seem* otherwise to us, it is from some *distemper* of our own hearts, which like a *sick* palate cannot relish the most pleasant meat. *Prayer* is a *pleasant* duty, but it is withal a *spiritual* one; and therefore if thy heart be *carnal*, if that be set either on the *contrary* pleasures of the *flesh*, or dross of the *world*, no marvail then, if thou taste no *pleasantness* in it; if like the *Israelites* thou *despise Manna*, whilst thou longest after the *flesh pots of Egypt*. Therefore if thou find a *weariness* in this duty, *suspect* thy self, *purge*, and *refine* thy heart from the love of all *sin*, and endeavour to put it into a *heavenly* and *spiritual* trance, and then thou wilt find this no *unpleasant* exercise, but full of delight and *satisfaction*. In the mean time complain not of the *hardness* of the duty, but of the *untowardness* of thy own *heart*.

Carnality one reason of its seeming otherwise.

Want of use another.

18. But there may also be another *reason* of its seeming *unpleasant* to us, and that is want of *use*. You know there are many things, which seem *uneasie* at the *first* tryal, which yet after we are accustomed to them, seem very *delightful*, and if this by thy case, then thou knowest a ready *cure*, *viz.*: to use it oftner, and so this consideration naturally inforces

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the *exhortation* of being *frequent* in this duty.

19. But we are not only to consider how *often*, but how *well* we perform it. Now to do it *well*, we are to respect, *first* the *matter* of our *Prayers*, to look that we ask *nothing* that is *unlawful*, as *revenge* upon our enemies, or the like; *secondly* the *manner*; and that must be *first* in *faith*, we must believe, that if we ask as we ought, *God* will either give us the thing we ask for, or else something which he sees better for us. And then *secondly* in *humility* we must acknowledg our selves utterly *unworthy* of any of those good things we beg for, and therefore sue for them only for *Christs* sake; *thirdly* with *attention*, we must *mind* what we are about, and not suffer our selves to be carried away to the thought of other things. I told you at the first, that *Prayer* was the *business* of the *soul*, but if our *minds* be wandering, it is the work only of the *tongue* and lips, which makes it in *Gods* account no better then *vain* babbling, and so will never bring a *blessing* on us. Nay, as *Jacob* said to his mother, *Gen.* 27. 12. It will be more likely to bring a *curse* on us then a *blessing*, for it is a *profaning* one of the most *solemn* parts of *Gods* service, it is a piece of *Hypocrisie*, the *drawing neer to him with our lip, when our hearts are far from him*, and a great *slighting* and *despising* that dreadful *Majesty* we come before: And as to our selves it is a most *ridiculous* folly, that we who come to

To ask nothing unlawful.

To ask in Faith.

In humility.

With attention.

God

God upon such *weighty* errands, as are all the *concernments* of our *souls* and *bodies*, should in the midst forget our *business*, and pursue every the *lightest* thing that either our own *vain fancies*, or the *Divel*, whose business it is here to *hinder* us, can offer to us. It is just as if a *malefactor*, that comes to sue for his *life* to the *King*, should in the midst of his *supplication* happen to espie a *butterflie*, and then should leave his *suit*, & run a chace after that *butterflie*: Would you not think it *pitty*, a pardon should be cast away upon so *wretchless* a creature. And sure it will be as *unreasonable* to expect that *God* should attend & grant those *suits* of ours, which we do not at all consider our selves.

Helps against wandring.

20. This *wandring* in *Prayer* is a thing we are much concerned to arm our selves against, it being that to which we are naturally wonderful *prone*. To that end it will be necessary *first* to possess our hearts at our coming to *Prayers* with the *greatness* of that *Majesty* we are to approach, that so we may *dread* to be *vain* and *trifling* in his *presence*. *Secondly*, We are to consider the great *concernment* of the things we are to ask, some whereof are such, that if we should not be heard, we were of all creatures the most *miserable*, & yet this wandring is the way to keep us from being *heard*. *Thirdly*, We are to beg *Gods* aid in this *particular*: And therefore when thou setteest to *Prayer*, let thy *first petition* be for this *grace* of *attention*.

Consideration of Gods Majesty.

Our needs.

Prayer for Gods aid.

Watchfulness.

21. *Lastly*, Be as *watchful* as is possible o-

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ver thy heart, in time of *prayer*, to keep out all *wandring* thoughts, or if any have gotten in, let them not find *entertainment*, but as soon as ever thou discernest them, suffer them not to *abide* one moment, but cast them out with *indignation*, and beg *Gods pardon* for them. And if thou dost thus *sincerely*, and *diligently* strive against them, either *God* will enable thee in some measure to *overcome* them, or he will in his *mercy* pardon thee what thou canst not *prevent*. But if it be through thy own *negligence*, thou art to expect neither, so long as that negligence continues.

With Zeal.

22. In the *fourth* place we must look our *Prayers* be with *zeal* and *earnestness*, it is not enough that we so far *attend* them, as barely to *know* what it is we say, but we must put forth all the *affection* and *devotion* of our *souls*, and that according to the several parts of *Prayer* before mentioned. It is not the *cold faint request*, that will ever obtain from *God*. We see it will not from our selves; for if a *beggar* should ask *relief* from us, and do it in such a *scornful* manner, that he seemed *indifferent*; whether he had it or no, we should think he had either little *want* or great *pride*, and so have no heart to give him. Now surely the things we ask from *God*, are so much above the rule of an ordinary *alms*, that we can never expect they should be given to *slight* and heartless petitions. No more in like manner will our *Sacrifice* of *praise* and *thanksgiving* ever be accepted by him, if it be not offered from

from a heart truly affected with the *sence* of his *mercies*; it's but a kind of *formal complementing*, which wil never be approved by him, who *requires* the *heart*, and not the *lips* only. And the like may be said of all the other *parts* of *Prayer*. Therefore be careful when thou draweſt nigh to *God* in *Prayer*, to raiſe up thy *ſoul* to the *higheſt* pitch of *zeal* and *earneſtneſs* thou art able. And becauſe of *thy ſelf* alone thou art not able to do any thing, beſeech *God* that he will inflame thy *heart* with this *heavenly fire* of *devotion*, and when thou haſt obtained it, beware that thou neither *quench* it by any wilful ſin, nor let it go out again for want of *ſtirring* it up, and imploying it.

With purity.

23. *Fifthly*, we muſt *Pray* with *purity*, I mean we muſt purge our *hearts* from all *affections* to ſin. This is ſurely the meaning of the *Apoſtle*, 1 *Tim.* 2. 8. When he commands men to *liſt up holy hands in Prayer*, and he there inſtances in one *ſpecial* ſort of *ſin*, *wrath* and *doubting*, where by doubting is meant thoſe *unkind diſputes*, and *contentions* which are ſo common amongſt men. And ſurely he that cheriſhes that, or any other *ſin* in his heart, can never *liſt up* thoſe *holy hands*, which are required in this duty. And then ſure his *prayers*, be they never ſo *many*, or *earneſt*, will little avail him. The *Pſalmiſt* will tell him, he ſhall not be *heard*, *Pſal.* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay *Solomon* will tell him yet worſe, that his *prayers* are not onely *vain*, but

but *abominable*, *Pro.*15. 8. *The ſacrifice of the wicked is an abomination to the Lord.* And thus to have our *prayers turned into ſin*, is one of the *heavieſt* things can befal any man; we ſee it is ſet down in that ſad *Catalogue* of *curſes*, *Pſal.*109. 7. Therefore let us not be ſo cruel to our ſelves, as to pull it upon our own heads, which we certainly do, if we offer up *prayers* from an *impure heart*.

24. In the *laſt* place we muſt direct our *prayers* to right *ends*, And that either in the reſpect of the *prayer* it ſelf, or the *things* we pray for; *Firſt*, we muſt *pray*, not to gain the *praiſe* of *devotion* amongſt men like thoſe *hypocrites Mat.*6. 5. Nor yet onely for *company*, or *faſhion* ſake, to do as others do; But we muſt do it *firſt* as an act of *worſhip* to God; *Secondly*, as an *acknowledgment*, that he is that great *ſpring*, from whence alone we expect all good things; And *thirdly*, to gain a ſupply of our own, or others needs. Then in reſpect of the *things prayed* for, we muſt be ſure to have no *ill aimes* upon them, we muſt not *ask*, that we *may conſume it upon our luſts*, *Ja.* 4. 3. as thoſe do, who pray for *wealth*, that they may live in *vice*, and *exceſs*; and for *power*, that they may be able to *miſchief* their *enemies*, and the like But our *end* in all muſt be Gods *glory* firſt, and next that our *own*, and others *Salvation*, and all other things muſt be taken in, onely as they *tend* to thoſe, which they can never do, if we abuſe them to *ſin*. I have now done with *To right ends.*

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that *first* part of *worship*, that of the *Soul*.

Bodily worship. 25. The other is that of the *body*, and that is nothing else, but such *humble*, and *reverent gestures* in our approaches to God, as may both express the *inward* reverence of our *Souls*, and may also pay him some *tribute* from our very *bodies*, with which the *Apostle* commands us to *glorify* God, as well as with our *Souls*; and good reason, since he hath *created*, and *redeemed* the one, as well as the other, whensoever therefore thou offerest thy *prayers* unto God, let it be with all *lowliness* as well of *body*, as of *mind*, according to that of the *Psalmist*, *Psal.* 95. 6. *O come let us worship, let us fall down and kneel before the Lord our maker.*

Repentance 26. The *ninth* duty to God, is REPENTANCE. That this is a duty to God we are taught by the *Apostle*, *Acts* 20. 21. where speaking of *repentance*, he stiles it *repentance towards* God. And there is good reason this should be a duty to *him*, since there is no *sin* we commit, but is either *mediately*, or *immediately*, against him. For though there be sins both against our selves, and our *neighbours*, yet they being forbidden by God, they are also *breaches* of his Commandements, and so *sins* against him.

A turning from sin to God. This *repentance* is, in short, nothing but a *turning* from *sin* to God, the casting off all our *former evils*, and in stead thereof, constantly *practising* all those *Christian duties*, which God requireth of us. And this is so necessary

ceſſary a duty, that without it we certainly *periſh*, we have *Chriſts* word for it, *Luke* 13. 5. *Except ye repent, ye ſhall all likewiſe periſh.*

27. The *directions* for performing the *ſeveral* parts of this duty have been already given in the *preparation* to the *Lords Supper*, and thither I refer the reader. Onely I ſhall here mind him, that it is to be lookt upon as a *duty* to be *practiſed* onely at the time of *receiving* the *Sacrament*. For this being the onely *remedy* againſt the *poyſon* of ſin, we muſt renew it as often as we *repeat* our *ſins*, that is daily. I mean we muſt *every day repent* of the ſins of that *day*, for what *Chriſt* ſaith of other *evils*, is true alſo of this, *ſufficient to the day is the evil thereof*; we have *ſins* enough of *each day* to exerciſe a *daily repentance*, and therefore every man muſt thus *daily* call himſelf to account. *Times for this Duty.* *Daily.*

28. But as it is in *accounts*, they who conſtantly ſet down their *daily expences*, have yet ſome ſet time of *caſting* up the whole ſumme; as at the end of the *week* or *moneth*; ſo ſhould it alſo be here, we ſhould ſet aſide ſome time to *humble* our ſelves ſolemnly before God for the ſins, not of that *day* onely, but of our *whole lives*. And the *frequenter* theſe times are, the *better*. For the oftner we thus caſt up our *accounts* with God, and ſee vaſt *debts* we are run in to him, the more *humbly* ſhall we think of our ſelves, and the more ſhall thirſt after his *mercy*, which two are the *ſpecial* *At ſet times.*

special things that must qualify us for his *pardon*. He therefore that can assign himself one day in the *week* for this purpose, will take a *thriving* course for his *Soul*. Or if any man state of life be so *busie*, as not to afford him to do it so often, let him yet come as neer to that *frequency*, as is possible for him, remembring alwayes, that none of his *worldly* imployments can bring him in neer so *gainful* a return as this *spiritual* one will do, and therefore it is very ill *husbandry* to pursue them, to the neglect of this.

In the time of affliction 29. Besides these *constant* times, there are likewise *occasion all* times for the performance of this duty, such especially are the times of *calamity*, and *affliction*, for when any such befals us, we are to look on it as a *message* sent from Heaven, to call us to this duty, and therefore must never neglect it, when we are thus summoned to it, lest we be of the *number* of them, who despise the *chastisements of the Lord*, Heb. 12. 5.

At Death. 30. There is yet another time of *repentance*, which in the practice of men hath gotten away the custome from all those, and that is the *time* of *death*, which, it is true, is a time very fit to *renew* our *repentance*, but sure not proper to *begin* it, and it is a most *desperate madness* for men to defer it till then. For to say the *middest* of it, it is the *venturing* our Souls upon such *miserable uncertainties*, as no wise man would trust with any thing of the *least value*.

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For *first*; I would ask any man, that means to *repent* at his *death*, how he knows he shall have an *hours* time for it? do we not daily see men *snatch'd* away in a *moment*? and who can tell that it shal not be his own case? But *secondly*, suppose he have a more *leisurely* death, that some *disease* give him warning of its *approach*, yet perhaps he will not *understand* that warning, but will still *flatter* himself, as very often *sick* people do, with *hopes* of life to the last: and so his *death* may be *sudden* to him, though it come by never so *slow* degrees. But again *thirdly*, if he do discern his *danger*, yet how is he sure he shall then be able to *repent*? *Repentance* is a *grace* of God, not at our own *command*, and it is *just* and usual with God, when men have a long time *refused*, and *rejected* that *grace*, resisted all his cals, and *invitations* to *conversion* and *amendment*, to give them over at last to the *hardness* of their own *hearts*, and not to afford them any more of that *grace* they have so *despised*. Yet suppose in the *fourth* place, That God in his infinite patience should still continue the *offer* of that *grace* to thee, yet thou that hast resisted, it may be *thirty*, or *forty* or *fifty* years together, how knowest thou, that thou shalt put off that *habit* of resistance upon a *sudden*, and make use of the *grace* afforded? It is sure, thou hast many more *advantages* towards the doing it *now* then thou wilt have *then*.

The danger of deferring it till then.

The disadvantages of a death-bed repentance.

31. For the *first*, The longer sin hath kept possess-

The custom of sin.

possession of the heart, the harder it will be to drive it out. It is true, if *repentance* were nothing, but a present *ceasing* from the *acts* of sin, the *death-bed* were fittest for it, for then we are disabled from *committing* most sins, but I have formerly shewed you, *repentance* contains much more then so, there must be in it a *sincere hatred* of sin and *love* of God. Now how unlikely is it, that he which hath all his life loved sin, *cherisht* it in his *bosome*, & on the contrary abhorred God and *goodness*, should in an instant quite change his *affections*, hate that sin he *loved*, and love *God*, and *goodness*, which before he utterly hated?

Bodily pains. 32. And *secondly*, The bodily *pains*, that attend a *death-bed*, will *distract* thee, and make thee unable to attend the work of *repentance*, which is a business of such *weight*, and *difficulty*, as will employ all our *powers*, even when they are at the *freshest*.

Danger of unsincerity. 33. Consider those *disadvantages* thou must then struggle with, and then tell me what *hope* there is, thou shalt then do that, which now upon much *easier* terms thou wilt not. But in the *fifth* place, there is a *danger* behind, beyond all these, and that is, that the *repentance* which death drives a man to, will not be a true *repentance*, for in such a case it is plain, it is onely the *fear* of *hell* puts him on it, which though it may be a good *beginning*, where there is time after to *perfect* it, yet where it goes alone, it can never avail for *Salvation*. Now that *death-bed repentances* are often one-

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ly of this sort, is too likely, when it is observed, that many men who have seemed to *repent*, when they have thought *death* approaching, have yet, after it hath pleased *God* to restore them to *health*, been as wicked (perhaps worse) as ever they were before; Which shews plainly, that there was no *reall* change in them, and then surely had such a man died, in that *seeming repentance*, *God*, who *tries the hearts*, would not have accepted it, which he saw was *unsincere*. When all these *dangers* are layed together, it will surely appear a most *desperate* adventure for any man to trust to a *death-bed repentance*. Nor is it ever the less for that *example* of the *penitent thief*, Luc. 23. 43. which is by many so much *depended* on. For it is sure, his case and ours *differ* widely, he had never heard of *Christ* before, and so more could not be expected of him then to embrace him as *soon* as he was tendred to him; But we have had him *offered*, may *prest* upon us from our *cradles* and yet have *rejected*. But if there were not this *difference*, it is but a *faint* hope can be raised onely from a *single example*, and another we find not in the whole *Bible*. The *Israelites* we read were *fed with Manna from Heaven*, but would you not think him stark *mad*, that should out of *expectation* of the like, neglect to *provide* himself any food; Yet it is full as *reasonable* to depend upon this *example* as the other. I conclude all in the words of the wise man, *Eccl.* 12. 1. *Remember thy Creator in the dayes of thy*

youth before the evil dayes come, &c.

Fasting. 34. To this duty of *repentance*, *fasting* is very proper to be annexed. The *Scripture* usually joyns them together, among the *Jews* the *great day of atonement* was to be kept with *fasting*, as you may see by comparing *Levit.* 16. 31. with *Isa.* 58. 5. and this by *Gods* especial appointment. And in the *Prophets*, when the people are called on to *repent*, and *humble themselves*, they are also called on to *fast*. Thus it is *Joel* 2. 12. *Therefore now thus saith the Lord, turn ye unto me with all your hearts, with fasting, and with weeping*, &c. Yea, so proper hath *fasting* been accounted to *humiliation*, that we see even *wicked Ahab* would not omit it in his, 2 *Kings* 21. 27. Nor the *Heathen Ninevites* in theirs, *Jonah* 3. 5. Nor is it less *fit*, or less *acceptable* since *Christ*, then it was before him. For we see he supposes it as a *duty* sometimes to be performed, when he gives *directions* to avoid *vain-glory* in it. *Mat.* 6. 6. and also assures us, that if it be performed, as it ought, not to *please men*, but *God*, it will surely be *rewarded* by him. And accordingly we find it *practised* by the *Saints*: *Anna Luk.* 2: 37. *Served God with fastings and prayers*; where it is observable, that it is reckoned as a *service* of *God*, fit to be joyned with *prayers*. And the *Christians* of the *first* times were generally very frequent in the *practice* of it. Now though *fasting* be especially *proper* to a time of *humiliation*, yet is it not so restrained to it,

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but it may be *seasonable*, whensoever we have any *extraordinary* thing to request from *God*. Thus when *Esther* was to endeavour the *deliverance* of her people from destruction, she & all the *Jews* kept a *solemn* fast, *Esther* 4. 16. and thus when *Paul* and *Barnabas* were to be *ordained Apostles*, there was *fasting* joyned to *prayer*, *Acts* 13. 3. And so it will be very fit for us, whensoever we have need of any *extraordinary* directions, or *assistance* from *God* whether concerning our *temporal* or *spiritual* concernments, thus to quicken our *prayers* by *fasting*. But above all *occasions*, this of *humiliation* seems most to require it, for besides the advantage of *kindling* our *zeal*, which is never more necessary, then when we beg for *pardon* of *sins*, *fasting* carries in it somewhat of *revenge*, which is reckoned as a *special* part of *repentance*, 2 *Cor.* 7. 11. For by *denying* our bodies the *refreshment* of our *ordinary food*, we do inflict somewhat of *punishment* upon our selves, for our former *excesses*, or whatever other sins we at that time *accuse* our selves of; which is a *proper effect* of that *indignation* which every sinner ought to have against himself. And truly he that is so *tender* of himself, that he can never find in his heart so much as to miss a *meal*, by way of *punishment* for his *faults*, shews he is not much *fallen* out with himself, for committing them, and so wants that *indignation*, which the *Apostle* in the forenamed *text* mentions, as a part of true *repentance*.

Fasting a revenge upon our selves.

Such revenges acceptable with God.

35. There is no doubt, but such *Holy revenges* upon our selves for sins are very *acceptable* to *God*, yet we must not think that either those, or any thing else we can doe, can make *satisfaction* for our offences, for that nothing but the *blood* of *Christ* can do. And therefore on *that*, and not on any of *our* performances we must depend for *pardon*. Yet since that *blood* shall never be *applyed* to any but *penitent* sinners, we are as much concern'd to *bring forth all the fruits of repentance*, as if our *hopes* depended on them onely.

Yet no satisfaction for sins.

Times of fasting.

36. How *often* this duty of *fasting* is to be performed, we have no direction in *Scripture*. That must be allotted by mens own *piety*, according as their *health*, or other *considerations* will allow. But as it is in *humiliation*, the *frequenter* returns we have of set times for it, the *better*; so is it likewise in *fasting*, the *oftener*, the *better*, so it be not *hurtful* either to our *healths*, or to some other *duty* required of us. Nay perhaps *fasting* may help some men to more of those times for *humiliation*, then they would otherwise *gain*. For perhaps there are some, who cannot, without a manifest *hinderance* to their *calling*, allow a whole *day* to that work, yet such a one may at least afford that *time*, he would otherwise spend in *eating*; And so *fasting* will be *doubly* useful towards such a mans *humiliation*, both by helping him in the duty, and gaining him *time* for it.

37. I have now gone through the *first* branch

branch of our duty to *God*, to wit the *acknowledging* him for our *God*. The *second* is the having no other. Of which I need say little, as it is a *forbidding* of that grosser sort of *heathenish Idolatry*, the worshipping of *Idols*, which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this, will be concerned in it. Onely I must say, that to pay *divine worship* to any creature, be it *Saint* or *Angel*, yea or the *Image* of *Christ* himself, is a *transgression* against this *second* branch of our duty to *God*, it being the *imparting* that to a *creature* which is due onely to *God*, and therefore is strictly to be abstained from. *Second branch of our duty to God.*

38. But there is *another* sort of *Idolatry*, of which we are generally guilty, and that is when we pay those affections of *love*, *fear*, *trust*, and the like, to any *creature* in a higher degree then we do to *God*. For that is the setting up that thing, whatsoever it is, for our *God*. And this *inward* kind of *Idolatry* is that, which provokes *God* to *jealousy*, as well as the *outward* of *worshipping* an *Idol*. I might inlarge much upon this, but because some severals of it have been toucht on in the former *discourse*, I suppose it needless. And therefore shall now proceed to the *second* head of *duty*, that to *our selves*. *Inward Idolatry.*

PARTITION. VI.

Of DUTIES *to our* SELVES, *Of Sobriety other* Humility; *the great Sin of* PRIDE, *the Danger, the Folly of this Sin. Of* VAIN GLORY, *the Danger, Folly, The Means to Prevent it. Of* MEEKNES, *the Means to obtain it, &c.*

Duty to our selves. §. 1. THis *duty* to *our selves*, is by St. *Paul* in the forementioned text, *Tit.* 2. 12. summed up in this *one* word, *soberly*. Now by *soberly* is meant our keeping within those *due bounds* which *God* hath set us. My business will therefore be to tell you, what are the particulars of this *sobriety*. And that *first* in respect of the *soul*, *secondly* in respect of the *body*: the *sobriety* of the *soul* stands in a right *governing* its *passions*, and *affections*; and to that there are many *vertues* required. I shall give you the *particulars* of them.

Humility. 2 The *first* of them is *humility*, which may well have the *prime* place, not only in respect of the *excellency* of the *vertue*, but also of its *usefulness* towards the *obtaining* of all the *rest*. This being the *foundation*, on which all others must be built. And he that hopes to gain them without this, will prove but like that foolish builder *Christ* speaks of, *Luke* 6. 49. *Who built his house on the sand.* Of the *humility* to-

towards God I have already spoken, and shewed the necessity of it, I am now to speak of humility, as it concerns our selves, which will be found no less necessary, then the former.

3. This humility is of two sorts, the *first* is the having a mean and low opinion of our selves, the *second* is the being content that others should have so of us. The *first* of these is contrary to pride, the other to vain-glory. And that both these are absolutely necessary to Christians, I am now to shew you; which will, I conceive, best be done by laying before you *first* the sin, *secondly* the danger, and *thirdly* the folly of the contrary vices.

4. And *first* for pride; the sin of it is so great, that it cast the *Angels* out of *heaven*, and therefore if we may judg of sin by the *punishment*, it was not only the *first*, but the greatest sin that ever the *Divel* himself hath bin guilty of: But we need no better proof of the hainousness of it, then the extreme hatefulness of it to God, which besides that instance of his punishing the *Divel*, we may frequently find in the *Scriptures*, *Prov.* 16.5. *Every one that is proud in heart, is an abomination to the Lord*: And again, *Chap.* 6.16. Where there is mention of several things, the *Lord* hates, *a proud look* is set as the *first* of them: So *Jam.* 4.7. *God resisteth the proud*, and divers other texts there are to the same purpose, which shew the great hatred God bears to this sin of pride. Now since it is certain, God who is all goodness hates nothing, but

The great sin of pride.

as

as it is evil, it must needs follow, that where God hates in so great a degree, there must be a great degree of evil.

The danger. 5. But *secondly*, pride is not only very sinful, but very dangerous, and that *first* in respect of drawing us to our sins, *secondly* of betraying us to *punishments*. *First*, pride draws us to other sins, wherein it shews it self indeed to be the direct contrary to humility, for as that is the root of all vertu, so is this of all vice. For he that is proud, sets himself up as his own God, and so can never submit himself to any other rules or Laws, then what he makes to himself. The ungodly, sayes the *Psalmist*, *is so proud that he careth not for God*, *Psal.* 10. 4. Where you see it is his pride, that makes him despise God. And when a man is once come to that, he is prepared for the commission of all sins. I might instance in a *multitude* of particular sins, that naturally flow from this of pride, as *first anger*, which the wise man sets, as the effect of pride, *Pro.* 21. 24. calling it *proud wrath*; *secondly*, *strife* and *contention*, which he again notes to be the off-spring of pride, *Pro.* 13. 10. *Only by pride cometh contention*. And both these are indeed most natural effects of pride. For he that thinks very highly of himself, expects much submission, and observance from others, and therefore cannot but rage and quarrel, whenever he thinks it not sufficiently payed. It would be infinite to mention all the fruits of this bitter root, I shall name but one more, and that is,

Drawing into other sins.

that

that pride not only betrays us to many sins, but also makes them incureable in us, for it hinders the working of all remedies.

6. Those remedies must either come from God or man; if from God, they must be either in the way of meekness and greatness, or else of sharpness and punishment. Now if God by his goodness essay to lead a proud man to repentance, he quite mistakes Gods meaning, and thinks all the mercies he receives, are but the reward of his own desert, and so long 'tis sure he will never think he needs repentance. But if on the other side, Gods use him more sharply, and lay afflictions, and punishments upon him, those in a proud heart work nothing but murmurings and hatings of God, as if he did him injury in those punishments. As for the remedies that can be used by man, they again must be either by way of *correction*, or *exhortation*; correction from man will sure never work more on a proud heart, then those from *God*; for he that can think God unjust in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admonished though never so mildly and lovingly, he looks on it as a disgrace. And therefore in stead of *confessing*, or amending the fault, he falls to reproaching his reprover, as an over-busy, or censorious person, and for that greatest and most precious act of kindness, looks on him as his enemy. And now one that thus stubbornly resists all means of cure, must be included in

Frustrating of remedies.

in a most dangerous estate.

Betraying to punishments.

7. But besides this danger of sin, I told you there was another, that of *punishments*; and of this there will need little proof, when it it considered, that God is the proud mans profest enemy; that he hates and resists him, as appeared in the texts forecited: And then there can be little doubt, that he which hath so mighty an adversarie shall be sure to smart for it; Yet besides this general ground of conclusion, it may not be a miss to mention some of those *texts*, which particularly threaten this sin, as *Pro.* 16. 18. *Pride goeth before destruction, and an haughty spirit before a fall:* Again, *Pro.* 16. 5. *Every one that is proud in heart is an abomination to the Lord, though hand joyn in hand, yet they shall not be unpunished.* The decree it seems is unalterable, and whatever endeavours are used to preserve the proud man, they are but vain, for he *shall not go unpunished.* And this is very remarkable in the story of *Nebuchadnezzar*, *Dan.* 4. Who though a King, the greatest in the world, yet for his pride, was *driven from among men*, to dwell and feed with beasts. And it is most frequently seen, that this sin meets with very *extraordinary* judgments even in this life. But if it should not, let not the *proud man* think that he hath escaped *Gods vengeance*, for it is sure, there will be a most sad reckoning in the next; for if God spared not the Angels for this sin, but cast them into hell, let no man hope to speed better.

8. In

8. In the *third* place, I am to shew you the great *folly* of this sin; and to do that, it will be necessary to consider the several things, whereof men use to be proud; they are of three sorts, either those which we call the *goods* of *nature*, or the *goods* of *fortune*, or the *goods of grace*. *The folly.*

9. By the *goods of nature*, I mean *beauty*, *strength*, *wit*, and the like, and the being proud of any of these is a huge *folly*. For *first* we are very apt to mistake, and think our selves hand some or witty, when we are not, and then there cannot be a more *ridiculous folly*, then to be proud of what we have not, and such every one esteems it in another man, though he never supposes it his own case, and so never discerns it in himself. And therefore there is nothing more despiseable amongst all men, then a *proud fool*, yet no man that entertains high opinions of his own wit, but is in danger to be thus deceived, a mans own judgment of himself being of all others the least to be trusted. But *Secondly*, suppose we be not out in judging, yet what is there in any of these *natural* endowments, which is worth the being proud. There being scarce any of them, which some creature or other hath not in a greater degree then man. How much does the whiteness of the Lilly, and the redness of the Rose exceed the white, and red of the fairest face? *In respect of the goods of Nature.*

What

what a multitude of creatures is there, that farr surpass man in strength and sweetness? And divers others there are which as far as concerns any useful end of theirs, act much more wisely then most of us; and are therefore oftentimes in Scripture proposed to us by way of Example. It is therefore surely great unreasonableness for us to think highly of our selves, for such things as are common to us with beasts and plants. But *thirdly*, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and lost by sundry means; a phrensy will destroy the rarest wit, a sickness decay the freshest beauty, the greatest strength, or however old age will be sure to do all. And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to our selves. No man can think he did any thing towards the procuring his natural beauty or wit, and so can with no reason value himself for them.

The goods of fortune.

10 In the *second* place, the folly is as great to be proud of the goods of fortune; by them I mean wealth and honour, and the like; for it is sure, they add nothing of true worth to the man, somewhat of outward pomp, and bravery they may help him to, but that makes no change in the person. You may load an Asse with money, or deck him with rich trappings, yet still you will not make him a whit the nobler kind of beast by either of them. Then *secondly*, these are things we have no hold

hold of, they vaniſh many times, ere we are aware, he that is rich to day, may be poor to morrow, and then will he the leſs pitied by all in his poverty, the prouder he was when he was rich. *Thirdly*, We have them all, but as *Stewards*, to lay out for our *Maſters* uſe, and therefore ſhould rather think how to make our accounts, then pride our ſelves in our receipts. *Laſtly*, Whatever of theſe we have, they, as well as the former, are not owing to our ſelves. But if they be lawfully gotten, we owe them onely to God, whoſe bleſſing it is, that maketh rich, *Pro.* 10. 22. If unlawfully, we have them upon ſuch terms, that we have very little reaſon to brag of them. And thus you ſee in theſe ſeveral reſpects, the folly of this ſecond ſort of pride.

The goods of grace.

11. The *third* is that of the goods of grace, that is any vertue a man hath. And here I cannot ſay, but the things are very valuable, they being infinitely more precious, then all the world, yet nevertheleſs this is of all the reſt the higheſt folly. And that not onely in the foregoing reſpect, that we help not our ſelves to it, grace being above all things moſt immediatly Gods Work in us, but eſpecially in this, that the being proud of grace, is the ſure way to looſe it. God, who gives grace to the humble, will take it from the proud. For if, as we ſee in the parable, *Mat.* 25. 28. the talent was *taken from him* who had onely put it to no uſe at all, how ſhall he hope to have it con-

continued to him, that hath put it to so ill, that in stead of trading with it for God, hath trafficked with it for *Satan*? And as he will loose the grace for the future, so he will loose all reward of it for the time past. For let a man have done never so many good acts, yet if he be proud of them, that pride shall be charged on him to his destruction, but the good shall never be remembred to his reward. And this proves it to be a most wretched folly to be proud of grace. It is like that of children, that pull those things in pieces, they are most fond of, but yet much worse then that of theirs, for we not onely loose the thing (and that the most precious that can be imagined) but we must also be eternally punished for doing so, there being nothing that shall be so sadly reckoned for in the next world, as the abuse of grace, and certainly there can be no greater abuse of it, then to make it serve for an end so directly contrary to that for which it was given, it being given to make us humble, not proud, to magnify God, not our selves.

Means of Humility.

12. Having shewed you thus much of this sin, I suppose it will appear very necessary to be eschewed, to which purpose it will *first* be useful to consider, what hath been already said concerning it, and that so seriously, as may work in thee not some slight dislike, but a deep, and irreconcileable hatred of the sin; *secondly* to be very watchful over thine own heart, that it cherish not any beginnings of it; never

never suffer it to feed on the fancy of thy own worth, but when ever any such thought arises, beat it down immediatly with the remembrance of some of thy follies or sins, and so make this very motion of pride an occasion of humility. *Thirdly*, Never to compare thy self with those thou thinkest more foolish or wicked then thy self, that so thou mayest like the *Pharisee* Luk. 16. 11. extol thy self, for being better, but if thou wilt compare, do it with the Wise, and Godly, and then thou wilt find thou comest so far short, as may help to pull down thy high esteem of thy self. *Lastly*, To be very earnest in Prayer, that God would root out all degrees of this sin in thee, and make thee one of those *poor in Spirit*, Mat. 5. 3. to whom the blessing, even of Heaven it self, is promised.

13. The *second* contrary to humility I told you was *vain glory*. That is a great thirst after the praise of men. And *first*, that this is a sin, I need prove no otherwise, then by the words of our Saviour, *Jo.* 5. 44. *How can ye believe, that receive honour one of another?* Where it appears, that it is not onely a sin, but such a one, as hinders the receiving of Christ into the heart, for so believing there signifies. This then in the *second* place shews you likewise the great dangerousness of this sin, for if it be that, which keeps Christ out of the heart, it is sure it brings infinite danger, since all our safety, all our hope of escaping the wrath to come, stands in receiving him.

Vain glory.

The sin.

The danger

But besides the authority of this text, common experience shews, that where ever this sin hath possession, it endangers men to fall into any other. For he that so considers the praise of men, that he must at no hand part with it, when ever the greatest sins come to be in fashion, and credit (as God knows many are now a daies) he will be sure to commit them, rather then run the disgrace of being too singular, and precise; I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the *danger* of this sin.

The folly. 14. The *third* thing I am to shew, is the *folly* of it. And that will appear *first* by considering, what it is we thus hunt after, nothing but a little *air*, a *blast*, the *breath* of men, it brings us in nothing of real advantage: for I am made never the wiser, nor the better, for a mans saying I am wise, and good. Besides if I am commended, it must be either before my face, or behind my back, if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool, to be pleased with it. But if it be behind my back, I have not then so much as the pleasure of knowing it, and therefore it is a strange *folly* thus to pursue, what is so utterly gainless. But *secondly*, It is not onely gainless, but painful, and uneasy also. He that eagerly seeks Prayer, is not at all Master of himself, but must suit all his actions to that end, and in stead of doing

doing what his own reason and conscience (nay perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in *commendations*, and so enslaves himself to every one that hath but a tongue to commend him. Nay there is yet a further uneasiness in it, and that is, when such a man fails of his aime, when he misses the praise, and perhaps meets with the contrary reproach, (which is no mans lot more often then the vain glorious, nothing making a man more despised) then what disturbances and disquiets, and even tortures of mind is he under? A lively instance of this you have in *Achitophel*, 2 *Sam.* 17. 23. who had so much of this upon *Absolons despising his counsel*, that he chose to rid himself of it, by *hanging* himself. And sure this painfulness that thus attends this sin, is sufficient proof of the *folly* of it. Yet this is not all, it is yet further very hurtful: For if this *vain glory* be concerning any good, or Christian action, it destroyes all the fruit of it; be that *prayes* or gives *alms* to be *seen of men*, *Mat.* 6. 2. must take that as his reward, *Verily I say unto you they have their reward*, they must expect none from God, but the portion of those hypocrites that love the *the praise of men more then the praise of God*. And this is a miserable *folly* to make such an exchange. It is like the *dog* in the fable, who seeing in the water the shadow of that meat he held in his mouth, catcht at the shadow, & so let go his meat. Such

dogs, such unreasonable creatures are we, when we thus let go the eternal rewards of Heaven, to catch at a few good words of men. And yet we do not onely loose those eternal joyes, but procure to our selves the contrary eternal mercies, which is sure the highest pitch of *folly* and madness. But if the *vain glory* be not concerning any vertuous action, but only some indifferent thing, yet even there also it is very hurtful; for *vain glory* is a sin, that whersoever it is placed, endangers our eternal estate, which is the greatest of all mischiefs. And even for the present it is observable, that of all other sins, it stands the most in its own light, hinders it self of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to *eclipse* whatever praise worthy thing they do, and brings scorn upon them in stead of *reputation*. And then certainly we may justly condemn this sin of *folly*, which is so ill a manager even of its own dedesigns.

Helps against vain glory.

15. You have seen how wretched a thing this *vain glory* is, in these several respects, the serious consideration whereof, may be one good means to subdue it, to which it will be necessary to add; *first*, a great watchfulness over thy self; Observe narrowly, whether in any *Christian duty* thou at all considerest the *praise of men*, or even in the most indifferent action, look whether thou have not too eager a desire of it; And if thou findest thy self inclined that way, have a very strict eye upon

upon it, and where ever thou findeſt it ſtirring, check, and reſiſt it; ſuffer it not to be the end of thy actions; But in all matters of Religion, let the duty be thy motive; In all indifferent things of common life, let reaſon direct thee; and though thou mayeſt ſo far conſider in thoſe things the opinion of men, as to obſerve the rules of *common decency*, yet never think any praiſe, that come in to thee from any thing of that kind, worth the contriving for; *Secondly*, Set up to thy ſelf *another aime*, *viz.* that of *pleaſing* God, let that be thy inquiry when thou goeſt about any thing, whether it be approved by him, and then thou wilt not be at leiſure to conſider what praiſe it will bring thee from men. And ſurely he that weighs of how much more moment it is to pleaſe God, who is able eternally to reward us, then men, whoſe applauſe can never do us any good, will ſurely think it reaſonable, to make the former his onely care. *Thirdly*, If at any time thou art praiſed, do not be much overjoyed with it, nor think a jot the better of thy ſelf, but if it be vertue thou art praiſed for, remember it was God, that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee; If it be ſome indifferent action, then remember that it cannot deſerve praiſe, as having no goodneſs in it; But if it be a bad one (as amongſt men ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling, in ſtead of rejoycing, for

then that woe of our Saviours belongs to them, *Luk.* 6. 26. *Woe unto you when men speak well of you, for so did their Fathers to the false Prophets*, and there is not a greater sign of a hardned heart, then when men can make their sins the matter of their glory. In the last place let thy *prayers* assist in the fight with this corruption.

Meekness. 16. A *second* vertue is *meekness*, That is a calmness and quietness of spirit, contrary to the rages, and impatiences of anger. This vertue may be exercised either in respect of God, or our neighbour. That towards God I have already spoken of, under the head of humility, and that towards our neighbour I shall hereafter; All I have here to say of it is, how it becomes a duty to our selves, that it does, in respect of the great *advantage* we reap by it, which, in meer kindness to our selves, we are to look after. And to prove that it brings us this great *advantage*, I need say no more, but that this *meekness* is that to which Christ hath pronounced a blessing, *Mat.* 5. 5. *Blessed are the meek*, and not onely in the next world, but even in this too, *they shall inherit the earth*; Indeed none but the *meek* person hath the true enjoyment of any thing in the world, for the angry, and impatient are like such people, who we use to say, cannot enjoy the greatest prosperities; For let things be never so fair without, they will raise storms within their own breasts. And surely whoever hath either in himself, or others observed

Advantages of it.

ſerved the greateſt uneaſineſs of this paſſion of anger, cannot chuſe but think meekneſs a moſt pleaſant thing.

17. Beſides it is alſo a moſt honourable thing, for it is that whereby we reſemble Chriſt, *learn of me*, ſaith he, *for I am meek and lowly in heart*, *Mat.* 11.28. It is alſo that whereby we conquer our ſelves, overcome our own unruly paſſions, which of all *victories* is the greateſt, and moſt noble. Laſtly, it is that which makes us behave our ſelves like men, whereas anger gives us the fierceneſs and wildneſs of ſavage beaſts. And accordingly the one is by all eſteemed, and loved, whereas the other is hated and abhorred, every man ſhunning a man in rage as they would a furious beaſt.

18. Farther, yet meekneſs is the ſobriety of the mind, whereas anger is the direct madneſs, it puts a man wholly out of his own power, and makes him do ſuch things, as himſelf in his ſober temper abhors; how many men have done thoſe things in their rage, which they have repented all their lives after? and therefore ſurely as much as a man is more honourable then a beaſt, a ſober man then a mad man, ſo much hath this vertue of meekneſs the advantage of honour above the contrary vice of anger.

19. Again, meekneſs makes any condition tollerable, and eaſie to be endured. He that meekly bears any ſuffering, takes off the edg of it, that it cannot wound him, whereas he

that frets and rages at it; whets it, and makes it much sharper then it would be; Nay in some cases makes that so, which would not else be so at all; as particularly in the case of reproachful words, which in themselves can do us no harm, they neither hurt our bodies nor lessen our estate, the only mischief they can do us is to make us angry, and then our anger may do us many more; whereas he that meekly passes them by, is never the worse for them; nay the better, for he shall be rewarded by God for that patience. Much more might be said to recommend this virtue to us, in respect of our *own present* advantage, but I suppose this may suffice to perswade men to esteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural constitutions and the like; Yet sure there is no man of so *Choleric*k a temper, but if he did heartily set about it, would find it were not impossible in some good measure to subdue it: But then he must be diligent in using means to that end. Divers of these means there are, I shall mention some few.

Means of obtaining it.

20 As *first*. The imprinting deep in our mind the loveliness, and benefits of meekness, together with the uglines and mischiefs of anger. *Secondly*, To set before us the examples of *Christ*, who endured all reproaches, yea torments with perfect patience that was *led as a sheep to the slaughter*, *Isaiah* 53. 7. That *when he was reviled, reviled not again; when he*

he suffered, threatned not, 1 *Pet.* 2. 23 And if he the *Lord of glory* suffered thus meekly and unjustly from his own creatures, with what force can we ever complain of any injury done to us? *Thirdly*, To be very watchful to prevent the very first beginnings of anger, and to that purpose to mortifie all *inward peevishness*, and *frowardness* of mind, which is a sin in it self, though it proceed no farther, but will also be sure, if it be cherished to break out into open effects of anger. Therefore whenever thou findest the least rising of it within thee, make as much haste to *check* it as thou wouldst to quench a fire in thy house, but be sure thou bring no fuell to it, by entertaining any thoughts, that may increase it. And at such a time especially, keep a most strick watch over thy tongue, that it break not out into any angry speeches, for that breath will fan the fire; not only in thine adversary, but thy self too; therefore though thy heart be hot within stifle the flame, and let it not break out, and the greater the temptation is, the more earnestly lift up thy heart to *God*, to assist thee to overcome it. *Fourthly*, Often remember, how great punishments sins have deserved, and then whether thy sufferings be from God or man, thou wilt acknowledg them to be far short of what is due to thee, and therefore wilt be ashamed to be impatient at them.

21. The *third* vertue is *consideration*, and this in a most special manner we own to our souls. *Consideration.*

souls. For without it, we shall, as rash, unadvised people use to do; rush them into infinite perils. Now this *consideration* is either of our *state*, or of our actions. By our *state* I mean what our condition is to God-ward, whether it be such that we may reasonably conclude our selves in his favour. This it much concerns us to consider and examine, and that not by those easie rules men are apt to frame to themselves, as whether they believe that Christ died for their sins; that they are of the number of the elect; and shall certainly be saved, if these and the like were all that were required to put us into Gods favour, none but some very melancholly person could ever be out of it, for we are apt enough generally to believe comfortably of our selves. But the rules God hath given us in his word, are those by which we must be tryed at the last day, and therefore are certainly the only safe ones, by which to trie our selves now. And the summe of those are, that whosoever continues in any *one wilful sin* is not in his favour, nor can if he so die, hope for any mercy at his hand.

Of our state.

The rule by which to trie our state.

22. Now it is highly necessary, we should consider what our condition is in this respect. For since our life is nothing but a puffe of breath in our nostrils, which may for ought we know be taken from us the next minute, it neerly concerns us, to know how we are provided for another world, that so in case we want at present that oile in our lamps, where-

with

with we are to meet the Bride-groom, *Mat.* 25.8. We may timely get it, and not for want of it be ever shut out like the foolish virgins, from his presence. The neglect of this *consideration* hath undon many soules, some by too easie a belief that they were in a good condition, without considering and trying themselves by the foregoing rule, but presuming either upon some slight outward performances, or upon such a false faith, as I even now described others by the wretched careless going on, without so much as asking themselves, what their condition is, but hope they shall do as well as their neighbours, and so never inquiring farther; which wretched carelesnes will as certainly undoe the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a begger in the end. But in this far weightier matter we can generally be thus improvident. *The danger of inconsideration.*

23. The *second* thing we are to consider, is our *actions*, and those either before, or after the doing of them. In the first place we are to consider before we act, and not to do any rashly or headily. But *first* to advise with our consciences, whether this be lawful to be done, for he that followes his own inclination, and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly and *Our actions.* *Before we do them.*

be

be assured of the lawfulness of the thing, before thou venture to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise without it; A rash man we look upon as the next degree to a fool: And yet it is sure there is not so much need of looking about us in any thing, as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shewed more at large in the beginning of the treatise.

After they are done.

24 *Secondly*, We are to consider our actions, when they are past also, that is, we are to examine whether they have been such, as are allowable by the Laws of Christ, This is very necessary, whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a *good conscience*, and that comfort again incourageth us to go on in the like; and besides it stirrs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary, that we thus examine them, for without this it is impossible we should ever come to amendment; for unless we observe them to have been amiss, we can never think it needful to amend: But shall still run on from one *wickedness to another*, which is the greatest curse any man can lie upon.

25. The oftner therefore we use this *consideration*,

ration, the better; for the less likely it is, that any of our sins shall escape our knowledge. It is much to be wisht, that every man should thus every night try the actions of the day, that so if he have done any things amisse, he may soon check himself for it, and settle his resolutions against it, and not let it grow on to a habit and course. And that he may also early beg Gods pardon, which will the easier be had, the sooner it is asked, every delay of that being a great increase of the sin. And surely whoever means to take account of himself at all, will find this the easiest course, it being much easier to do it so, a little at a time, and while passages are fresh in his memory, then to take the account of a long time together. Now if it be considered, that every wilful sin must have a particular repentance before it can be pardoned, me thinks men should tremble to sleep without that repentance, for what assurance hath any man that lies down in his bed, that he shall ever rise again; and then how dangerous is the condition of that man, that sleeps in an unrepented sin? The weighing of these several motives may be a means by Gods blessing, to bring us to the practice of this duty of *consideration* in all the parts of it.

Frequency of consideration.

Danger of omitting it.

PARTI-

PARTITION. VII.

Of CONTENTEDNESS *and the Contraries to it; Murmuring, Ambition, Covetousness, Envy. Helps to Contentedness. Of* DUTIES *which concern our* BODIES *Of* CHASTITY, *&c. Helps to it. Of* TEMPERANCE. *Rule of Temperance in* EATING.

Contentedness.

§. 1. THE *fourth* vertue is *contentedness*, and this surely is a duty we much owe to our selves, it being that without which it is impossible to be happy. This *contentedness* is a well-pleasedness with that condition, whatever it is that God hath placed us in, not murmuring, and repining at our lot, but cheerfully well-liking whatsoever God sends. How great, and withal how pleasant a vertue this is, may appear by the contrariety it hath to several great and painful vices, so that where this is rooted in the heart, it subdues not only some such single sin, but a cluster of them together.

Contrary to murmuring.

2. And first it is contrary to all murmuring in general, which is a sin most hateful to God, as may appear by his *sharp punishments* of it on the *Israelites* in the wilderness, as you may read in several places of the book of *Exodus*, and

and *Numbers*. And sure it is also very painful, and uneasie to a mans self, for if, as the *Psalmist* saith, it be *a joyful and pleasant thing to be thankful*, we may by the rule of contraries conclude, it is a sad and unpleasant thing to be *murmuring*; and I doubt not every mans own experience will confirm the truth of it.

3. *Secondly*, It is contrary to *ambition*, the *ambitious* man is alwayes *disliking* his present condition, and that makes him so greedily to seek a higher, whereas he that is content with his own, lies quiet out of the road of his temptation. Now *ambition* is not only a great sin in it self, but it puts men upon many other; There is nothing so horrid, which a man that eagerly seeks greatnes will stick at; lying, perjury, murder, or any thing will down with him; if they seem to tend to his advancement. And the uneasines of it is answerable to the sin. This none can doubt of, that considers what a multitude of fears and jealousies, cares and distractions there are that attend *ambition* in its progresse, besides the great and publick ruines that usually befal it in the end. And therefore sure *contentednes* is in this respect as well a happines, as a vertue. *To ambition.*

4. *Thirdly*, it is contrary to *covetousnes*; To this the *Apostle* witnesseth. *Heb.* 13. 5. *Let your conversation be without* covetousnes, *and be content with such things as ye have*, where you see contentednes is set as the direct contrary to *covetousnes*. But of this there needs *To covetousnes.*

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no other proof, then common experience, for we see the *covetous* man never thinks he hath enough, and therefore can never be content, for no man can be said to be so, that thirsts after any thing he hath not. Now that you may see how excellent, and necessary a virtue this is, that secures us against *covetousness*, it will not be amiss a little to consider the nature of that sin.

5. That it is a very great crime, is most certain, for it is contrary to the very foundation of all good life, I mean those three great duties to God, to our selves, to our neighbour. *First*, It is so contrary to our duty to God, that Christ himself tels us *Luk.* 16 13. *We cannot serve God and Mammon*; he that sets his heart upon wealth, must necessarily take it off from God. And this we daily see in the *covetous* mans practice, he is so eager in the gaining of riches, that he hath no time or care to perform duty to God, let but a good bargain, or opportunity of gain come in his way, *prayer* and all duties of Religion must be neglected to attend it. Nay, when the committing the greatest sin against God may be likely either to get, or save him ought, his love of wealth quickly perswades him to commit it.

Covetousness contrary to our duty to God.

To our selves.

6. *Secondly*, It is contrary to the duty we owe *our selves*, and that both in respect of our Souls, and bodies The covetous man despises his Soul, sels that to eternal destruction for a little pelf; For so every man does, that

that by any unlawful means seeks to enrich himself; Nay though he do it not by unlawful means, yet if he have once set his heart upon wealth, he is that covetous person, of whom the Apostle hath pronounced, that *he shall not enter into the Kingdom of God*, 1 Cor. 6. 10. Nor doth he onely offend against his Soul, but against his body too. For he often denies that those necessary refreshments it wants, and for which his wealth (as far as it concerns himself) was given him. This is so constantly the custome of rich Misers, that I need not prove it to you.

To our neighbours

7. In the *third* place, *Covetousness* is contrary to the duty we owe to our *neighbours*. And that in both the parts of it, Justice and Charity: he that loves money immoderately, will not care whom he cheats, and defrauds, so he may bring in gain to himself, and from hence spring those many tricks of deceit and couzenage, so common in the world. As for Charity, that is never to be hoped for from a covetous man, who dreads the lessening of his own heaps more then the starving of his poor Brother. You see how great a sin this is that containes under it so many others; so that we may well say of it, as the Apostle doth 1 *Tim.* 6. 10. *The love of money is the root of all evil.* And it is not much less uneasy, then wicked, for between the care of getting, and the fear of loosing, the covetous man enjoyes no quiet hour. Therefore every man is deeply concerned, as he tenders his happiness, either in this world, or the next, to guard

himself against this sin, which he can no way do but by possessing his heart with this vertue of *contentedness*.

Contentedness contrary to envy.

8. In the *fourth* place, it is contrary to *envy*; for he that is content with his own condition, hath no temptation to *envy* anothers: How unchristian a sin this of *envy* is, shall hereafter be shewed; At the present, I need say no more, but that it is also a very uneasy one, it frets and knawes the very heart of him that harbours it. But the worse this sin is, the more excellent still is this grace of *contentedness*, which frees us from it. I suppose I have said enough to make you think this a very lovely, and desirable Vertue. And sure it were not impossible to be gained by any, that would but observe these few directions.

Helps to contentedness.

9. *First*, To consider, that whatever our estate and condition in any respect be, it is that which is allotted us by God, and therefore is certainly the best for us, he being much better able to judge for us, then we for our selves; and therefore to be displeased at it, is in effect to say, we are wiser then he. *Secondly*, Consider thorowly the vanity of all worldly things, how very little there is in them, while we have them, and how uncertain we are to keep them, but above all, in how little stead they will stand us at the day of death or judgement, and then thou canst not think any of them much worth the desiring, and so wilt not be discontented for want of them. *Thirdly*, Suffer not thy fancy to run on things

thou

thou hast not: many have put themselves out of love with what they have, onely by thinking what they want. He that sees his neighbour possess somewhat, which himself hath not, is apt to think how happy he should be, if he were in that mans condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many respects may be much happier, then that of his neighbours which he so much admires. For we look but upon the outside of other mens conditions, and many a man that is envied by his neighbours, as a wonderful happy person, hath yet some secret trouble, which makes him think much otherwise of himself. Therefore never compare thy condition in any thing with those thou counteſt more prosperous then thy self, but rather do it with those, thou knowest more unhappy, and then thou wilt find cause to rejoice in thine own portion. *Fourthly*, Consider how far thou art from deserving any good thing from God, and then thou canst not but with *Jacob Gen.* 32. 10. confess, that thou art *not worthy of the least of those mercies* thou enjoyest, and in stead of murmuring that they are no more, wilt see reason to admire, and praise the bounty of God, that they are so many. *Fifthly*, Be often thinking of the joyes laid up for thee in Heaven; look upon that as thy home, on this world, only as an *Inne*, where thou art fain to take up in thy passage; and then as a traveller expects not the same conveniences at an *Inne*, that he hath

at home, ſo thou haſt reaſon to be content with whatever entertainment thou findſt here, knowing thou art upon thy journey to a place of *infinite happineſs*, which will make an abundant amends for al the uneaſineſs, and hardſhip thou canſt ſuffer in the way. *Laſtly*, Pray to God, from whom all good things do come, that he will to all his other bleſſings, add this of a contented mind, without which thou canſt have no taſte or reliſh of any other.

Diligence. 10. A *fifth* duty is *diligence*: This is made up of two parts, *watchfulneſs*, and *induſtry*, and both theſe we owe to our Souls

Watchfulneſs againſt ſin. 11. *Firſt*, *Watchfulneſs*, in obſerving all the dangers that threaten them. Now ſince nothing can endanger our Souls, but ſin, this *watchfulneſs* is principally to be imployed againſt that: And as in a beſieged City, where there is any weak part, there it is neceſſary to keep the ſtrongeſt guard; ſo it is here, wherever thou findeſt thy inclinations ſuch, as are moſt likely to betray thee to ſin, there it concerns thee to be eſpecially *watchful*; Obſerve therefore carefully to what ſins either thy natural temper, thy company, or thy courſe of life do particularly incline thee, and *watch* thy ſelf very narrowly in thoſe; Yet do not ſo lay out all thy care on thoſe, as to leave thy ſelf open to any other, for that may give *Satan* as much advantage on the other ſide; but let thy *watch* be general, againſt all ſin, though in a ſpecial manner againſt thoſe, which are like oftneſt to aſſault thee.

12. The

12. The *second* part of *diligence*, is *industry*, or *labour*, and this also we owe to our Souls, for without it they will as little prosper as that vineyard of the sluggard, which *Solomon* describes, *Prov.* 24. 30. For there is a husbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the creasing, and *improving* of its riches. Now the riches of the Soul are either natural, or Divine. By the natural I mean its faculties of reason, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls natural portion, but are given immediatly by God, and both these we are to take care to improve, they being both talents intrusted to us for that purpose. *Industry in improving gifts.*

13. The way of improving the *natural* is by imploying them so, as may bring in most honour to God: we must not let them lye idle by us, through sloth, neither must we overwhelme them with intemperance, and brutish pleasures, which is the case of too many, but we must employ them, and set them on work. But then we must be sure it be not in the Devils service, like many, who set their wit onely to the profaning of God, or cheating their neighbours, and stuff their memories with such filthiness, as should never once enter their thoughts; our use of them must be such, as may bring in most glory to God, most benefit to our neighbours, and may best fit us to make our accounts, when God shall come to reckon with us for them. *Of Nature.*

Of Grace. 14. But the other part of the *Souls riches*, is yet more precious, that is *grace*, and of this we must be especially careful, to husband, and improve it. This is a duty expressly commanded us by the Apostle, 2 *Pet.* 3. 18. *Grow in grace.* And again, in the first chapter of that *Epistle*, verse 5. *Give all diligence to add to your Faith vertue, and to vertue knowledge*, &c. Now the especial means of improving *grace* is by imploying it, that is, by doing those things for the enabling of us whereunto it was given us; This is a sure means, not only in respect of that easiness, which a custome of any thing brings in the doing of it, but principally, as it hath the promise of God, who hath promised, *Mat.* 25. 29. That *to him that hath* (that is hath made use of what he hath) *shall be given, and he shall have abundance.* He that diligently, and faithfully employes the first beginnings of *grace*, shall yet have more, and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of spiritual, *The hand of the diligent maketh rich.*

To improve good motions. 15. Therefore whenever thou findest any good motion in thy heart, remember that is a season for this spiritual husbandry; If thou have but a check of conscience against any sin, thou livest in, drive that on till it come to a hatred, and then that hatred, till it come to resolution, then from that resolution, proceed to some endeavours against it. Do this

faith-

faithfully, and sincerely, and thou shalt certainly find the grace of God assisting thee, not onely in every of these steps, but also enabling thee to advance still higher, till thou come to some victory over it. Yet to this industry thou must not fail to add thy prayers also; there being a promise, that God will *give the holy Spirit to them that ask it*, *Matt.* 7. 11. And therefore they that ask it not, have no reason to expect it. But it must be asked with such an earnestness, as is some way answerable to the value of the thing, which being infinitely more precious then all the world, both in respect of his own worth, and its usefulness to us, we must beg it with much more zeal and earnestness then all temporal blessings, or else we shew our selves despisers of it.

16. Having directed you to the means of improving grace, I shall, to quicken you to it, mention the great *danger* of the *contrary*; And that is not as in other things, the loosing onely those further degrees, which our industry might have helped us to, but it is the loosing even of what we already have, *For from him that hath not* (that is again hath not made use of what he hath) *shall be taken away even that which he hath*, *Mat.* 25. 29. God will withdraw the grace, which he sees so neglected, as we see in that parable, the talent *was taken from him that* had onely *hid it in a Napkin*, and had brought in no gain to his *lord*. And this is a most sad punishment, the greatest that can befal any man, before he comes

The danger of the contrary.

comes to hell, indeed it is some kind of foretast of it, it is the delivering him up to the power of the Devil, and it is the banishing him from the face of God, which are not the least parts of the misery of the damned. And it is also the binding a man over to that fuller portion of wretchedness in another world; For that is the last doom of the *unprofitable servant*, *Mat.* 25. 30. *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* You see they are no light *dangers* that attend this neglect of grace, and therefore if we have any love, nay any common pity to our Souls, we must let our selves to this industry. I have now done with those vertues, which respect our Souls, I come now to those which concern our bodies.

Chastity. 17. The first of which is *chastity*, or *purity*, which may well be set in the front of the duties we owe to our bodies, since the Apostle *1 Cor.* 6. 18. sets the contrary as the especial sin against them, *He that committeth fornication sinneth against his own body.*

18. Now this vertue of *chastity* consists in a perfect abstaining from all kinds of uncleanness, not onely that of adultery, and fornication, but all other more unnatural sorts of it, committed either upon our selves, or with any other. In a word, all acts of that kind are utterly against chastity, save onely in *lawful marriage*. And even there men are not to think themselves let loose to please

their

their brutish appetites, but are to keep themselves within such rules of moderation, as agree to the end of marriage, which being these two, the begetting of children, and the avoiding of fornication, nothing must be done, which may hinder the first of these ends, and the second aiming onely at the subduing of lust, the keeping men from any sinful effects of it, it is very contrary to that end, to make marriage an occasion of heightning, and enflaming it.

19. But this vertue of *chastity* reacheth not only to the restraining of the grosser act, but to all lower degrees; it sets a guard upon our eyes, according to that of our Saviour, *Mat.* 5. 28. *He that lookth on a woman to lust after her, hath committed adultery with her already in his heart*, and upon our *hand* as appears by what Christ adds in that place, *If thy hand offend thee, cut it off*; so also upon our *tongues*, that they speak no immodest or filthy words, *Let no corrupt communication proceed out of your mouth. Eph.* 4. 29. Nay upon our very thoughts, and fancies, we must not entertain any foul or filthy desires, nor so much as the imagination of any such thing. Therefore he that forbears the grosser act, and yet allowes himself in any of these, it is to be suspected that it is rather some outward restraint, that keeps him from it, then the conscience of the sin. For if it were that, it would keep him from these too, these being sins also, and very great ones in Gods sight.

Uncleanness forbidden in the very lowest degrees.

Besides,

Besides, he that lets himself loose to these puts himself in very great danger of the other, it being much more easy to abstain from all, then to secure against the one, when the other is allowed. But above all, it is to be considered, that even these lower degrees are such, as make men very odious in Gods eyes who seeth the heart, and loves none that are not pure there.

The mischiefs of it.

20. The loveliness of this vertue of chastity needs no other way of describing, then by considering the loathsomness, and *mischiefs* of the contrary sin, which is first very brutish, those desires are but the same, that the beasts have, and then how far are they sunk below the nature of man, that can boast of their sins of that kind, as of their special excellency? When if that be the measure, a *goat* is the more excellent creature. But indeed they that eagerly pursue this part of bestiality do often leave themselves little, besides their humane shape, to difference them from beasts; this sin so clouds the understanding, and defaceth the reasonable Soul. Therefore *Solomon* very well describes the young man, that was going to the harlots house, *Prov.* 7. 22. *He goeth after her, as an Ox goeth to the slaughter.*

To the Soul.

To the Body.

21 Nor *secondly* are the effects of it better to the *body* then to the mind. The many foul and filthy, besides painful diseases, which often follow this sin, are sufficient witnesses, how mischievous it is to the *body*. And alas, how many are there that have thus made them-

themselves the Devils martyrs? Suffered such torments in the pursuit of this sin, as would exceed the invention of the greatest tyrant? Surely they that pay thus dear for damnation, very well deserve to enjoy the purchase.

22. But *thirdly*, Besides the natural fruits of this sin, it is attended with very great and heavy Judgments from God; the most extraordinary and miraculous Judgment that ever befel any place, *Fire* and *Brimstone from Heaven* upon *Sodome* and *Gomorrah*, was for this sin of *uncleanness*. And many examples likewise of Gods vengeance may be observed on particular persons, for this sin. The incest of *Amnon* cost him his life, as you may read, 2 *Sam.* 13. *Zimri* and *Cozbi* were slain in the very act, *Num.* 25. 8. And no person that commits the like, hath any assurance it shall not be his own case. For how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness. Nay, God hath very particularly threatned this sin, 1 *Cor.* 3. 17. *If any man defile the Temple of God, him shall God destroy.* This sin of *uncleanness* is a kind of *sacrilege*, a polluting those bodies, which God hath chosen for his *Temples*, and therefore no wonder, if it be thus heavily punished. *The Judgments of God against it.*

23. *Lastly*, This sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any list of those sins, which bar men thence, but this of *uncleanness* hath a special place in it. Thus it is *It shuts out from Heaven.*

it is *Gal.* 5. 19. and so again 1 *Cor.* 6. 9. If we will thus pollute our selves, we are fit company onely for those black spirits, the Devil and his Angels, and therefore with them we must expect our portion, where our flames of *lust* shall end in flames of *fire.*

Helps to chastity.

24. All this layed together, may surely recommend the vertue of *chastity* to us, for the preserving of which, we must be very careful, *first*, to check the beginnings of the temptation, to cast away the very first fancy of lust, with indignation, for if you once fall to parley, & talk with it, it gains still more upon you, and then it will be harder to resist, therefore your way in this temptation is, to flye rather then fight with it. This is very necessary, not onely that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies, which of it self, though it should never proceed further, is, as hath been shewed, a great abomination before God. *Secondly*, have a special care to flye idleness, which is the proper soil for these filthy weeds to grow in, And keep thy self alwayes busied in some innocent, or vertuous employment, for then these fancies will be less apt to offer themselves. *Thirdly*, never suffer thy self to recall any unclean passages of thy former life with delight, for that is to act over the sin again; and will be so reckoned by God, nay perhaps thus deliberately to think of it, may be a greater guilt, then a rash acting of it. For this

this both shews thy heart to be set upon filthiness, and is also a preparation to more acts of it. *Fourthly*, forbear the company of such light, and wanton persons, as either by the filthiness of their discourse, or any other means, may be a snare to thee. *Fifthly*, pray earnestly that God would give thee the spirit of *purity*, especially at the time of any present temptation. Bring the unclean Devil to Christ, to be *cast out*, as did the man in the Gospel; And if it will not be cast out with *prayer* alone, add *fasting* to it, but be sure thou do not keep up the flame by any high or immoderate feeding. The last remedy, when the former prove vain, is marriage, which becomes a duty to him, that cannot live innocently without it. But even here there must be care taken, lest this which should be for his good, become not to him an occasion of falling, for want of sobriety in the use of marriage. But this I have touch't on already, and therefore need add no more, but an earnest intreaty, that men would consider seriously of the foulness, and danger of this sin of uncleanness, and not let the commonness of it lessen their hatred of it, but rather make them abhor that shameless impudence of the world, that can make light of this sin, against which God hath pronounced such heavy curses, *Whoremongers and adulterers God will judge*, *Heb.* 13. 4. and so he will certainly do all sorts of unclean persons whatsoever.

25. The

Temperance. 25. The *second* vertue, that concerns our bodies is *temperance*. And the exercises of that are divers; As first *temperance* in *eating*, secondly in *drinking*, thirdly in *sleep*, fourthly in *recreation*, fifthly in *apparel*. I shall speak of them severally; and *first* of *temperance* in *eating*.

In Eating. This *temperance* is observed, when our eating is agreeable to those *ends*, to which eating are by God and nature designed; those are *first* the being, *secondly* the well being of our bodies.

Ends of eating.

Preserving of life. 26. Man is of such a frame, that *eating* becomes necessary to him for the preserving his life, hunger being a natural disease which will prove deadly, if not prevented, and the onely Physick for it is *eating* which is therefore become a necessary means of keeping us alive. And that is the first end of eating, and as men use not to take Physick for pleasure, but remedy, so neither should they eat.

Of Health. 27. But *secondly*, God hath been so bountiful, as to provide not onely for the being, but the *well being* of our bodies, and therefore we are not tyed to such strictness, that we may eat no more then will just keep us from starving, but we may also eat whatsoever either for kind or quantity most tends to the *health*, and welfare of them; Now that eating which is agreeable to these ends, is within the bounds of *temperance*, as on the contrary whatsoever is contrary to them, is a transgression against it; He therefore that sets

sets up to himself other ends of eating, as either the pleasing of his taste, or (what is yet worse) the pampering of his body, that he may the better serve his lust, he directly thwarts and crosses these ends of God; for he that hath those aimes, doth that which is very contrary to health, yea and to life it self, as appears by the many diseases, and untimely deaths, which surfetting and uncleanness daily bring on men.

28. He therefore that will practice this vertue of *temperance*, must neither eat so much, nor of any such sorts of meat (provided he can have other) as may be hurtful to his health: what the sorts or quantities shall be, is impossible to set down, for that differs according to the several constitutions of men; some men may with temperance eat a great deal, because their stomacks require it, when another may be guilty of intemperance in *eating* but half so much, because it is more then is useful to him. And so also for the sort of meat, it may be niceness and luxury for some to be curious in them, when yet some degree of it may be necessary to the infirmities of a weak stomack, which not out of wantonness, but disease cannot eate the courser meats. But I think it may in general be said, that to healthful bodies the plainest meats are generally the most wholsome, but every man must in this be left to judg for himself; and that he may do it aright, he must be careful, that he never suffer himself to be enslaved to his palate,

Rules of Temperance in eating.

late, for that will be sure to satisfie its self, whatever becomes of health or life.

Means of it. 29. To secure him the better, let him consider, *First*, How unreasonable a thing it is, that the whole body should be subjected to this one sense of tasting, that it must run all hazards only to please that. But it is yet much more so, that the diviner part, the soul should also be thus enslaved, and yet thus it is in an intemperate person, his very soul must be sacrificed to this brutish appetite, for the sin of intemperance, though it be acted by the body, yet the soul must share in the eternal punishment of it. *Secondly*, Consider how extreme short and vanishing this pleasure is, it is gone in a moment, but the pains that attend the excess of it, are much more durable, and then surely it agrees not with that common reason, wherewith as men we are indued, to set our hearts upon it. But then in the *third* place it agrees yet worse with the temper of a Christian, who should have his heart so purified, and refined with the expectation of those higher and spiritual joyes he looks for in another world, that he should very much despise these gross and *brutish pleasures*, which beasts are as capable of, as we, and to them we may well be content to leave them, it being the highest their natures can reach to; but for us, who have so much more *excellent hopes*, it is an intolerable shame, that we should account them as any part of our happiness. *Lastly*, the sin of Gluttony

is so great and *dangerous*, that Christ thought fit to give an especial warning against it; *take heed to your selves, that your hearts be not overcharged with surfetting*, &c. *Luke* 21. 34. And you know what was the end of the *rich glutton*, *Luke* 16. He that had *fared deliciously every day*, at last wants a *drop of water* to *coole his tongue*. So much for that *first* sort of temperance, that of eating.

PARTITION VIII.

Of Temperance in DRINKING, *False Ends of Drinking, viz. Good Fellow-ship. Putting away cares*, &c.

§. 1. THE *second* is *temperance* in *drinking*, and the ends of eating and *drinking* being much the same, I can give no other direct rules in this, then what were given in the former, to wit, that we drink neither of such sorts of liquor, nor in such quantities as may not agree with the *right ends of drinking*, the preserving of our lives and healths: Only in this there will be need of putting in *one caution*, for our understandings being in more danger to be hurt by drink then meat, we must take care to keep that safe, and rather not *drink* what we might safely in respect of our healths, if it be in danger to distemper our *Temperance in Drinking.*

reason. This I say because it is possible some mens brains may be so weak, that their heads cannot bear that ordinary quantity of *drink* which would do their bodies no harm. And whoever is of this temper must strictly abstain from that degree of *drink* or that sort of it, which he finds hath that effect, yea though it do in other respects appear not only safe, but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

False ends of drinking.

2. But alas, of those multitudes of *drunkards* we have in the world, this is the case but of very few, most of them going farr beyond what their health requires, yea or can bear even to the utter destruction thereof. And therefore it is plain men have set up to themselves some *other ends of drinking*, then those allowable ones forementioned, it may not be amisse a little to examine what they are, and withal to shew the unreasonableness of them.

Good fellowship.

3. The *first*, and most owned is that, which they call *good fellowship*: One man drinks to keep another company at it. But I would ask such a one whether if that man were *drinking* rank poison, he would pledg him for company? If he say he would not, I must tell him, that by the very same, nay, far *greater reason*, he is not to do this. For *immoderate drinking* is that very poison, perhaps it doth not always work death immediately (yet there want not many instances of its having done even that, very many having died in their *drunken*

ken fit) but that the custome of it does usually bring men to their ends, is past doubt, and therefore though the poison work slowly, yet it is still poison. But however it doth at the present work that which a wise man would more abhor then death; it works madness, and frenzy turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of drink are such, that had being drunk been *first* enjoyned, as a punishment, we should have thought him a more then ordinary Tyrant, that had invented it.

4. A *second* end of drinking is said to be the maintaining of friendship and *kindness* amongst men. But this is strangely unreasonable, that men should do that towards the maintaining of friendship, which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man by helping to destroy his estate, his credit, his life? Yet he that thus drinks with a man does this, and much more, he ruines his reason, yea his soul; and yet this must be called the way of preserving of friendship; this is so ridiculous that one would think none could own it, but when he were actually drunk. But besides; Alas, experience shews us, that this is fitter to beget quarrels then preserve kindness, as the many *drunken brawles* we every day see, with the wounds, and sometimes *murders*, that accompany them, do witness. *Preserving of kindness.*

5. A *third* end is said to be the *cheering* of *Cheering their vitall spirits.*

their spirits, making them merry and jolly. But sure if the mirth be such that reason must be turned out of doors before it begin, it wil be very little worth; one may say with *Solomon*, *Eccl.* 2. 2. *The laughter of such fools is madness.* And sure they that will be drunk to put themselves in this temper, must by the same reason be glad of a frenzy, if they could but be sure it would be of the merry sort. But little do these merry folks think what sadness they are all this while heaping up to them selves, often in this world, when by some *mad pranks*, they play in their jollity, they bring mischief upon themselves, but however certainly in another, where this mirth will be most sadly reckoned for.

Putting away cares.

6. A *fourth* end is said to be the *putting away of cares*; but I shall ask what those *cares* are? be they such as should be put away? perhaps they are some checks and remorses of conscience, which must be thus charmed. And I doubt this hath proved too effectual with many to the laying them asleep: But this is the wickedst folly in the world; for if thou thinkest not these checks to have something considerable in them, why do they trouble thee But if thou do, it is impossible thou canst hope this can long secure thee from them. Thou maist thus stop their mouths for a while, but they will one day cry the louder for it. Suppose a thief or a murderer knew he were pursued to be brought to justice, would he think you to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his escape, or would you not think

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him desperately mad if he did? Yet this is the very case here, thy conscience tells thee of thy danger, that thou must ere long be brought before *Gods judgment-seat*; and is it not madness for thee, in stead of endeavouring to get thy pardon, to drink away the thought of thy danger. But in the *second* place, suppose these cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy reason, thy Christianity, as not to let them be as forcible to that end, as a little drink. Thy reason wil tell thee it is in vain to care, where care wil bring no advantage; and thy Christianity will direct thee to one, on whom thou must *safely cast all thy cares, for he careth for thee*, 1 *Pet.* 5. 7. And therefore unless thou meanest to renounce being both a man and a Christian, never betake thee to this pitiful shift, to rid thee of thy cares. But besides, this will not do the deed neither; for though it may at present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence, and if thou have any conscience, bring a *new care* with them, even that which arileth from the guilt of so foul a sin.

7. A *fifth* end is said to be the *passing away of time*. This though it be as unreasonable as any of the former, yet by the way it serves to reproach idleness, which is, it seems, so burdensome a thing, that even this *vilest imployment* is preferred before it. But *Passing away time.*

this is in many a very false plea. For they often spend time at the pot, not only when they have nothing else to do, but even to the neglect of their most necessary business. However it is in all a most unreasonable one, for there is no man, but he may find somewhat, or other to imploy himself in. If he have little worldly business of his own, he may yet do somewhat to the benefit of others; but however there is no man but hath a soul, and if he will look carefully to that, he need not complain for want of business; where there are so many corruptions to mortifie so many inclinations to watch over, so many temptations (whereof this of drunkenness is not the least) to resist the graces of God, to improve and stir up, and former neglects of all these to lament, sure there can never want sufficient imployment; for all these require time, and so men at their deaths find; for then those that have all their lives made it their business to drive away their time, would then give all the world to redeem it. And sure where there is much leisure from *worldly affairs*, God expects to have the more time thus imployed in spiritual exercises. But it is not likely those meaner sort of persons, to whom this book is intended, will be of the number of those that have much leisure; and therefore I shall no farther insist on it; only I shal say this, that what degree of leisure they at any time have, it concerns them to imploy to the benefit of their souls, and not to bestow it to the ruine

of

of them, as they do, who spend it in drinking.

8. A *sixth* end is said to be the *preventing* of that *reproach*, which is by the world cast on those that will in this be stricter then their neighbours; but in answer to this, I shall *first* ask, what is the harm of such reproach? sure it cannot equal the least of those mischiefs, drunkenness betrayes us to. Nay, if we will take our Saviours word, it is a happiness, *Blessed*, saith he, *are ye when men shall revile you, & say all manner of evil against you for my sake*, *Mat.* 5. 11. And St. *Peter* tells us, 1 *Pet.* 4. 14. *If ye be reproached for the name of Christ, happy are ye*, and sure to be *reproached for obedience* to any command of Christs, is to be *reproached for his name*. *Secondly*, Let it be remembred, that at our *Baptism* we solemnly *renounced the world*; and shall we now so farr consider it, as for a few scoffs of it to run our selves on all the temporal evils before mentioned, and which is much worse, the wrath of God and eternal destruction? But *Thirdly*, if you fear reproach, why do you do that, which will bring reproach upon you from all wise and good men, whose opinion alone is to be regarded? And it is certain, drinking is the way to bring it on you from all such. And to comfort thy self against that, by thinking thou art still applauded by the foolish and worst sort of men, is as if all the *mad men* in the world should agree to count themselves the only sober persons, and all others mad, which yet sure will never make *Preventing reproach.*

them the less mad, nor others the lesse sober. *Lastly*, consider the heavy doome Christ hath pronounc'd on those that are ashamed of him, and so are all those that for fear of reproach shall shrink from their obedience to him, *Mat.* 8 38. *Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of the father with the holy Angels.* There is none but will at that day desire to be owned by Christ: But whoever will not here own him; that is, cleave fast to his commands, notwithstanding all the scornes, nay, persecutions of the world, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of fools and madmen, deserves well to have it befal him: But after all this is it not sure that even these will despise thee for thy sobriety, it is possible they may seem to do so, to fright thee out of it; but if their hearts were searched, it would be found, they do even against their wills, bear a *secret reverence* to sober persons, and none fall more often under their scorn, and despising then those that *run with them to the same excess of riot*, for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

Pleasure of the drink.

9 There is a *seventh* end, which though every man think too base to own, yet it is too plain, it prevails with many. And that is the bare *pleasure* of the *drink*; but to these

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I confesse it will not be fit to say much, for he that is come to this lamentable degree of sottishness, is not like to receive benefit by any thing can be said. Yet let me tell even this man, that he of all others hath the most means of discerning his fault, for this being such a ground of drinking as no body will own, he is condemned of himself, yea, and all his *fellow drunkards* too, for their denying it is a plain sign, they acknowledg it a most abominable thing. And if *Esau* were called a profane person, *Heb.* 12. 6. For *selling but his birth-right for a messe of pottage*. and that too, when he had the necessity of hunger upon him, what name of reproach can be bad enough for him, who sells his health, his reason, his God, his soul for a *cup of drink*, & that when he is so far from needing it, that perhaps he hath already more then he can keep? I shall say no more to this sort of persons, but let me warne all those that go on in the sin, on any of the former grounds, that a little time will bring them even to this, which they profess to loath, it being daily seen, that those which *first* were drawn into the sin for the love of the company, at last continue in it for love of the drink.

10 I can think but of one end more: That is, that of *bargaining*. Men say it is necessary for them to drink, in this one respect, of trading with their neighbours, bargains being most conveniently to be struck up at such meetings. But this is yet a worse end, then *Bargaining.*

all

all the reſt, for the bottome of it is an aime of cheating & defrauding others; We think when men are in drink, we ſhall the better be able to over-reach them: And ſo this adds the ſin of couſenage and defrauding to that of drunkenneſs. Now that this is indeed the intent, is manifeſt, for if it were onely the diſpatch of *bargains* were aimed at, we ſhould chooſe to take men with their wits about them, therefore the taking them, when drink hath diſtempered them, can be for nothing, but to make advantage of them. Yet this often proves a great folly, as well as a ſin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker brain'd, & becomes drunk firſt, & then he gives the other that opportunity of cheating him, which he deſigned for the cheating of the other. Now this end of drinking is ſo far from becoming an excuſe, that it is a huge heightning of the ſin; For if we may not drink intemperately upon any occaſion, much leſs upon ſo wicked a one, as is the couſening and defrauding of our brethren.

Degrees of this ſin.

11. I ſuppoſe I have now ſhewed you the unreaſonableneſs of thoſe motives, which are ordinarily brought in excuſe of this ſin. I am yet further to tell you, that it is not only that huge degree of drunkenneſs, which makes men able neither to go nor ſpeak, which is to be lookt on as a ſin, but all lower degrees, which do at all work upon the underſtanding, whether by dulling it, and making it leſs fit for

any

any imployment, or by making it too light and airy, apt to apish, and ridiculous mirth, or, what is worse, by inflaming men into rage and fury. These, or whatever else make any change in the man, are to be reckoned into this sin of drunkenness; Nay further, the drinking beyond the natural ends of drinking; that is, beyond moderate refreshment, is a sin, though by the strength of a mans brain it makes not least change in him, and therefore those that are not actually drunk, yet can spend whole dayes, or any considerable part of them, in drinking, are so far from being innocent, that that greater woe belongs to them, which is pronounced *Isa.* 5. 22. against those that *are mighty to drink*. For though such a man may make a shift to preserve his wits, yet that wit serves him to very little purpose, when his imployment is still but the same with him, that is the most sottishly drunk; that is, to powre down drink.

12. Nay, this man is *guilty* of the greater waste; *First*, of the good creatures of God; That *drink*, which is by Gods providence intended for the refreshing and relieving of us, is abused and mispent, when it is drunk beyond that measure, which those ends require, and sure there is not the meanest of these creatures we enjoy, but the abuse of them shall one day be accounted for, and he that drinks longest, hath the most of that *guilt*. But in the *second* place, this is a waste of that which is much more precious, our time, which is allowed

The great guilt of the strong drinkers.

lowed us by God to *work out our Salvation* in, and must be strictly reckoned for, and therefore ought every minute of it to be most thriftily husbanded to that end in actions of good life, but when it is thus laid out, it tends to the direct contrary, even the working out our damnation. Besides, he that thus drinks, though he escape being drunk himself, he is yet guilty of all the drunkenness, that any of his company fall under, for he gives them encouragemennt to drink on by his example, especially if he be one of any authority, but if he be one whose company the rest are fond of, his drinking is then a certain ensnaring of them, for then they will drink too, rather then lose him. There is yet a greater fault, that many of these stronger brained drinkers are guilty of; That is, the setting themselves purposely to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph, and victory to see others fall before them; This is a most horrible wickedness, it is the making our selves the *Devils factors*, endeavouring all we can to draw our poor brethren into eternal misery, by betraying them to so grievous a sin; and therefore it may well be reckoned as the highest step of this vice of drinking, as having in it the sin of mischieving others, added to the excess in our selves. And though it be lookt upon in the world as a matter onely of jest and merriment to make others drunk, that we may sport our selves with their ridiculous behaviour, yet

that

that mirth will have a sad conclusion, there being a woe expresly threatned by God to this very sin. *Hab.* 2 15. *Woe unto him that giveth his neighbour drink, that puttest thy bottle to him and makest him drunk, that thou mayest look on their nakedness:* And sure he buyes his idle pastime very dear, that takes it with such a woe attending it.

The great mischiefs of this sin.

13. I have now gone through the several motives to, and degrees of this sin of drunkenness, wherein I have been the more particular, because it is a sin so strangely reigning amongst us, no *Condition*, no *Age*, or scarce *Sex* free from it, to the great dishonour of God, reproach of Christianity, and ruine not onely of our own Souls hereafter, but even of all our present advantages and happiness in this life; there being no sin which betrayes each single committer to more *mischiefs* in his understanding, his health his credit, his estate, then this one doth. And we have reason to believe this sin is one of those common crying guilts, which have long layen heavy upon this Nation, and pulled down those many sad judgements we have groaned under.

Exhortation to forsake it.

14. Therefore, *Christian* Reader, let me now intreate, nay conjure thee, by all that tenderness and love thou oughtest to have to the honour of God, the credit of thy Christian profession, eternal welfare of thine own Soul, the prosperity of the Church and Nation,

tion, whereof thou art a member; Nay, by that love which certainly thou haſt to thy own Soul, to think ſadly of what hath been ſpoken; And then judge, whether there be any pleaſure in this ſin, which can be any tolerable recompence for all thoſe miſchiefs, it brings with it; I am confident no man in his wits can think there is: & if there be not, then be aſhamed to be any longer that fool, which ſhall make ſo wretched a bargain, but begin at this inſtant a firm and a faithful reſolution, never once more to be guilty of this ſwiniſh ſin, how often ſoever thou haſt heretofore fallen into it, and in the fear of God betake thee to a ſtrict *temperance*, which when thou haſt done, thou wilt find, thou haſt made not onely a gainful, but a pleaſant exchange; For there is no man that hath tryed both courſes, but his own heart will tell him, there is infinitely more preſent comfort, and pleaſure in ſobriety and temperance, then ever all his drunken revellings afforded him.

The difficulties of doing ſo conſidered.

15. The main *difficulty* is the firſt breaking off the cuſtome, and that ariſes partly from our ſelves, partly from others. That from our ſelves may be of two ſorts, the *firſt* is, when by the habit of drinking, we have brought ſuch falſe thirſts upon our ſelves, that our bodies ſeems to require it, and this wants nothing but a little patience to overcome. Do but refrain ſome few daies, and it will afterwards grow eaſy; for the hardneſs ariſing onely from cuſtome, the breaking of that does

Seeming neceſſity of drink.

does the business. If thou say, it is very uneasy to do so, consider whether thou hadst some disease, which would certainly kill thee, if thou didst not for some little time refrain immoderate drinking, thou wouldst not rather forbear, then dye; If thou wouldst not, thou art so brutish a sot, that it is in vain to perswade thee; but if thou hadst, then consider how unreasonable it is for thee not to do it in this case also; the habit of drinking may well pass for a mortal disease, it proves so very often to the body, but will most certainly to the Soul, and therefore it is madness to stick at that uneasiness in the cure of this, which thou wouldst submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a small time, and this first difficulty is conquered, for after thou hast a while refrained, it will be perfectly easy to do so still.

16. The *second* difficulty is that of spending the time, which those that have made drinking their trade and business, know scarce how to dispose of. But the very naming of this difficulty directs to the cure, get thee some business, somewhat to imploy thy self in, which, as I have already shewed, will be easily found by all sorts of persons, but those meaner to whom I now write, can sure never want it ready at hand; they being generally such as are to be maintained by their labour, and therefore to them I need only give this advice, to be diligent in that business they have, *Want of imployment*

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to follow that close as they ought; and they will have little occasion to seek out this way of spending their time.

Perswasions and reproaches of men.

17. There is another sort of difficulty, which I told you arises from others, and that is either from their perswasions, or reproaches. It is very likely if thy *old companions* see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to thee the unkindness of forsaking the company of thy friends, the sadness of renouncing all that mirth and jollity, which *good fellows* (as they call them) enjoy, and if thou canst not thus be won, they will affright thee with the reproach of the world, and so trye if they can mock thee out of thy sobriety.

The means of resisting them.

18 The way to ove come this difficulty is to foresee it, therefore when thou first enterest on thy course of temperance, thou art to make account thou shalt meet with these (perhaps many other) temptations, and that thou maist make a right judgment, whether they be worthy to prevail with thee, take them before hand, and weigh them, consider whether that *false kindness*, that is maintained among men by drinking, be worthy to be compared with that reall and everlasting kindness of God, which is lost by it; Whether that *foolish, vain mirth* bear any weight with the present joyes of a good conscience here, or with those greater of Heaven hereafter. *Lastly*, whether the unjust reproach of wicked men, the shame of the world be so terrible, as the just re-

Weigh the advantages with the two.

proof

proof of thine own conscience at the present, and that eternal confusion of face that shall befal all those, that go on in this sin, at the last day; Weigh all these, I say, I need not say, in the balance of the Sanctuary, but even in the scales of common reason, and sure thou wilt be forced to pronounce, that the motives to temperance infinitely out-weigh those against it; When thou hast thus advisedly judged, then fix thy resolution accordingly, and when ever any of these temptations come to stagger thee, remember thou hast formerly weighed them, knowest the just value of them, and that they are a most unworthy price for those precious advantages thou must give in exchange for them. And therefore hold fast thy resolution, and with indignation reject all motions to the contrary.

Reject the temptation at the very beginning.

19. But be sure thou thus reject them at their very first tender, and do not yield in the least degree; For if once thou givest ground, thou art lost, the sin will by little and little pervail upon thee. Thus we see many, who have profest to be resolved upon great *temperance*, yet for want of this care, have adventured into the company of good fellowes, when they have been there, they have at the first been over intreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that flood of drink drowned all their sober resolutions. Therefore whoever thou art, that dost really desire to forsake the sin, take care

to avoid the occasions, and beginnings of it; To which end it will be good openly to declare, and own thy purpose of sobriety, that so thou mayest discourage men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

The security of doing so.

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin; For it is like the keeping the out-works of a besieged City, which so long as they are stoutly defended, there is no danger, but if they be either surprized or yielded, the City cannot long hold out: The advice therefore of the wise man is very agreeable to this matter, *Eccles.* 19. 1. *He that despiseth small things shall perish by little and little.* But because as the *Psalmist* saith, *Psa.* 127. 1. *Except the Lord keep the City the watch-man waketh but in vain*; therefore to this guard of thy self add thy most earnest prayers to God, that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

The efficacy of these means if not hindred by love of the sin.

21. If thou do in the sincerity of thy heart use these means, there is no doubt, but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it: therefore if thou do still remain under the power of it, never excuse thy self by the impossibility of the task, but rather accuse the falseness of thy own heart, that hath still such a love

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to this sin, that thou wilt not set roundly to the means of subduing it.

22. Perhaps the great commonness of the sin and thy particular custome of it may have made it so much thy familiar thy bosome acquaintance, that thou art loth to entertain hard thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace to thy self, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of Heaven; But deceive not thy self, for thou mayest as well say there is no Heaven, as that drunkenness shall not keep thee thence; I am sure the same word of God which tels us there is such a place of happiness, tels us also that drunkards are of the number of those, that shall not inherit it, 1 *Cor.* 6. 10. and again, *Gal.* 5. 21. Drunkenness is reckoned among those works of the flesh, which they that do, shall not *inherit the Kingdom of God.* And indeed had not these plain texts, yet meer reason would tell us the same; That is, a place of infinite purity, such that flesh and blood, till it be refined, and purified, is not capable of, as the Apostle tels us, 1 *Cor.* 15. 53. and if as we are meer men, we are too gross, and impure for it, we must sure be more so, when we are changed our selves into swine, the foulest of beasts, we are then prepared for the devils to enter into, as they did into the herd, *Mark* 5. 13. and that not onely some one or two, but a Legion, a troop

That love makes men loth to believe it dangerous.

and multitude of them. And of this we daily ſee examples, for where this ſin of drunkenneſs hath taken poſſeſſion, it uſually comes as an harbinger to abundance of others; each act of drunkenneſs prepares a man not onely for another of the ſame ſin, but of others; luſt and rage, and all brutiſh appetites are then let looſe, and ſo a man brings himſelf under that curſe, which was the ſadeſt *David* knew how to foretel to any, *Pſa.*69. 28. *The falling from one wickedneſs to another.* If all this be not enough to affright thee out of this drunken fit, thou muſt ſtill wallow in thy vomit, continue in this ſottiſh, ſenſeleſs condition, till the flames of Hell rowſe thee, & then thou wilt by ſad experience find, what now thou wilt not believe, that *the end of theſe things*, as the Apoſtle ſayeth, *Rom.*6. 21. *is Death.* God in his infinite mercy timely awake the hearts of all that are in this ſin, that by a timely forſaking it, they may *flye from that wrath to come.* I have now done with this ſecond part of *temperance*, concerning *drinking*.

PARTI-

PARTITION. IX.

Temperance in SLEEP; *The rule of it, &c. Of* RECREATION; *Of* APPAREL.

§. 1. THE *third* part of *Temperance* concerns *sleep*; And *temperance* in that also must be measured by the end for which *sleep* was ordained by God, which was onely the refreshing and supporting of our frail bodies, which being of such a temper, that continual labour and toil tires, and wearies them out, *sleep* comes as a Medicine to that weariness, as a repairer of that decay, that so we may be enabled to such labours, as the duties of Religion or works of our calling require of us. *Sleep* was intended to make us more profitable, not more idle; as we give rest to our beasts, not that we are pleased with their doing nothing, but that they may do us the better service. *Sleep.*

2. By this therefore you may judge what is *temperate sleeping*, to wit, that which tends to the refreshing, and making us more lively, and fit for action. And to that end a moderate degree serves best; It will be impossible to set down just how many hours is that moderate *The rule of temperance therein.*

rate degree, because as in *eating*, so in *sleep*, some constitutions require more then others. Every mans own experience must in this judge for him, but then let him judge uprightly, and not consult with his sloth in the case, for that will still with *Solomons sluggard*, *cry, a little more sleep, a little more slumber, a little more folding of the hands to sleep*, Prov. 24. 33. But take onely so much, as he really finds to tend to the end forementioned.

The many sins that follow the transgressing of it.

3. He that doth not thus limit himself, fals into several sins under this general one of sloth; As *first*, he wastes his time, that precious talent which was committed to him by God to improve, which he that *sleeps* away, doth like him in the Gospel, *Mat.* 25 18. *Hides it in the earth*, when he should be trading with it; and you know what was the doom of that *unprofitable servant*, vers. 30 *Cast ye him into outer darkness*; he that gives himself up to the darkness of *sleep* here, shall there have darkness without *sleep*, but with *weeping, and gnashing of teeth*. *Secondly*, he injures his body, immoderate *sleep* fils that full of diseases, makes it a very sink of humours, as daily experiences shew us. *Thirdly*, he injures his Soul also, and that not onely in robbing it of the service of the body, but in dulling its proper faculties, making them useless, and unfit for those implo\ments, to which God hath designed them, of all which ill husbandry the poor Soul must one day give account. Nay *lastly*, he affronts and despises God himself in it, by crossing the

the very end of his creation, which was to serve God in an active obedience, but he that *sleeps* away his life, directly thwarts & contradicts that, and when God saith, *Man is born to labour*, his practice saith the direct contrary that man was *born to rest*. Take heed therefore of giving thy self to immoderate *sleep*, which is the committing of so many sins in one.

Other mischiefs of sloth.

4. But besides the sin of it, it is also very hurtful in other respects, it is the sure bane of thy outward estate, wherein the sluggish person shall never thrive, according to that observation of the wise man, *Proverb.* 23. 21. *Drowsiness shall cover a man with rags*; that is, the slothful man shall want convenient clothing; nay, indeed it can scarce be said, that the sluggard lives; *sleep*, you know, is a kind of death, and he that gives himself up to it, what doth he but dye before his time. Therefore if untimely death be to be looked upon, as a curse, it must needs be a strange folly to choose that from our own sloth, which we dread so much from Gods hand.

Temperance in Recreation.

5. The *fourth* part of *temperance* concerns *recreations*, which are sometimes necessary both to the body and the mind of a man, neither of them being able to endure a constant toil without somewhat of refreshment between; and therefore there is a very lawful use of them, but to make it so, it will be necessary to observe these *cautions*;

Cautions to be observed in them.

6. *First*, We must take care, that the kind of them be lawful, that they be such as have nothing of sin in them; we must not, to re-

create our ſelves, do any thing which is diſhonourable to God, or injurious to our neighbour, as they do, who make profane or filthy backbiting diſcourſe their *recreation*; *Secondly*, we muſt take care that we uſe it with moderation; And to do ſo we muſt *firſt* be ſure not to ſpend too much time upon it, but remember that the end of *recreation* is to fit us for buſineſs, not to be it ſelf a buſineſs to us; *Secondly*, we muſt not be too vehement, and earneſt in it, nor ſet our hearts too much upon it, for that will both enſnare us to the uſing too much of it, and it will divert, and take off our minds from our more neceſſary imployments, like ſchool-boyes, who after a play-time know not how to ſet themſelves to their books again. *Laſtly*, we muſt not ſet up to our ſelves any other end of *recreations*, but that one lawful, of giving us moderate refreſhment.

Undue end of ſports. 7. As *firſt*, we are not to uſe ſports onely to paſs away our time, which we ought to ſtudy how to redeem, not fling away; and when it is remembred how great a work we have here to do, the *making our calling and election ſure*, the ſecuring our title to Heaven hereafter, and how uncertain we are what time ſhall be allowed us for that purpoſe, it will appear our time is that, which of all other things we ought moſt induſtriouſly to improve. And therefore ſure we have little need to contrive waies of driving that away, which flyes ſo faſt of it ſelf, and is ſo impoſſible to recover. Let them that can ſpend whole dayes

dayes and nights at *cards*, and *dice*, and idle paſtimes, conſider this, and withal, whether they ever beſtowed a quarter of that time towards that great buſineſs of their lives, for which all their time was given them, and there think what a woful reckoning they are like to make, when they come at laſt to account for that precious treaſure of their time. *Secondly*, we muſt not let our covetouſneſs have any thing to do in our *recreations*, if we play at any game, let the end of our doing it be meerly to *recreate* our ſelves, not to win money; and to that purpoſe be ſure never to play for any conſiderable matter, for if thou do, thou wilt bring thy ſelf into two dangers, the one of covetouſneſs, and a greedy deſire of winning, the other of rage and anger at thy ill fortune, if thou happen to looſe; both which will be apt to draw thee into other ſins, beſides themſelves; Covetouſueſs will tempt thee to cheat, and couſen in gaming, and anger to ſwearing and curſing, as common experience ſhews us too often. If thou find thy ſelf apt to fall into either of theſe in thy gaming, thou muſt either take ſome courſe to ſecure thy ſelf againſt them, or thou muſt not permit thy ſelf to play at all; for though moderate play be in it ſelf not unlawful, yet if be the occaſion of ſin, it is ſo to thee, and therefore muſt not be ventured on. For if Chriſt commands us ſo ſtrictly to avoid temptations, that if our very eyes or hands offend us (that is, prove ſnares to us) we muſt rather part with them,

then

then be drawn to sin by them: How much rather must we part with any of these unnecessary sports, then run the hazard of offending God by them? He that so playes layes his Soul to stake, which is too great a prize to be played away. Besides, he loses all the *recreation*, and sport he pretends to aime at; and in stead of that sets himself to a greater toil, then any of those labours are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man, are more reall pains, then any the most laborious work can be.

Temperance in Apparel.

8. The last part of *Temperance* is that of *apparel*, which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three; *First*, the hiding of nakedness. This was the first occasion of *apparel*, as you may read, *Gen.* 3 21. and was the effect of the first sin, and therefore when we remember this original clothes, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocency which was a much greater ornament, then any the most glorious *apparel* can be. From this end of clothing we are likewise engaged to have our *apparel* modest, such as may answer this end of covering our shame; And therefore all immodest fashions of *apparel*, which may either argue the wantonness of the wearer, or provoke that of the beholder, are to be avoided.

Apparel designed for covering of shame.

9. As-

9. A *second* end of *apparel*, is the *fencing* the body from cold, thereby to preserve the health thereof, and this end we must likewise observe in our clothing; we must wear such kind of habits, as may keep us in that convenient warmth, which is necessary to our healths. And this is transgresst, when out of the vanity of being in every phantastick fashion, we put our selves in such clothing, as either will not defend us from cold, or is some other way so uneasy, that it is rather a hurt then a benefit to our bodies to be so clod. This is a most ridiculous folly, and yet that which people that take a pride in their clothes are usually guilty of. *Fencing from cold.*

10. A *third* end of *apparel* is the *distinguishing* or *differencing* of persons, and that *first* in respect of *Sex*; *Secondly*, in respect of qualities. *First*, clothes are to make difference of *Sex*; this hath been observed by all Nations, the habits of men and women have alwayes been divers. And God himself expressly provided for it among the *Jews*, by commanding, that the man should not wear the *apparel* of the woman, nor the woman of the man. But then *secondly*, there is also a distinction of qualities to be observed in *apparel*; God hath placed some in a higher condition then others, and in proportion to their condition, it befits their clothing to be; Gorgeous *apparel*, our Saviour tels us, *is for Kings Courts*, *Luk.* 7. 25. Now this end of *apparel* should also be observed. Men and *Distinction of persons.*

women

women should content themselves with that sort of clothing, which agrees to their *Sex* and condition, not striving to exceed, and equal that of a higher rank, nor yet making it matter of envy among those of their own estate, vying who shall be finest, but let every man cloth himself in such sober atire, as befits his place and calling, and not think himself disparaged, if another of his neighbours have better then he.

11. And let all remember that *cloths* are things, which add no true worth to any, and therefore it is an intolerable vanity to spend any considerable part either of their thoughts, time or wealth upon them, or to value themselves ever the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be as St. *Peter* advises the women of his time, 1 *Pet.* 3. 4. *In the hidden man of the heart, even the ornament of a meek and quiet spirit.* Let them cloth themselves as richly as is possible with all Christian vertues, and that is the raiment that will set them out lovely in Gods eyes, yea, and in mens too, who, unless they be fools and Idiots, will more value thee for being good, then fine, and sure one plain Coat thou putteſt upon a poor mans back will better become thee, then twenty rich ones thou shalt put upon thine own.

Too much sparing a fault as well as excess.

12. I have now gone through the several parts of *temperance*; I shall now in conclusion, add this general caution, that though in

in all these particulars I have taken notice only of the one fault of excess, yet it is possible there may be one on the other hand; men may deny their bodies that which they necessarily require to their support, and well being. This is, I believe, a fault not so common, as the other, yet we sometimes see some very niggardly persons, that are guilty of it, that cannot find in their hearts to borrow so much from their chests, as may feed their bellies, or cloth their backs, and that are so intent upon the world, so moiling, and drudging in it, that they cannot afford themselves that competent time of sleep, or recreation, that is necessary. If any that hath read the former part of this discourse be of this temper, let him not comfort himself, that he is not guilty of those excesses there complained of, and therefore conclude himself a good Christian, because he is not intemperate, for whoever is this covetous creature, his abstaining shall not be counted to him as the vertue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; And that is so far from being praise worthy, that it is that great sin which the Apostle tels us, 1 *Tim.*6 10. *is the root of all evil*; such a mans body will one day rise in judgement against him, for defrauding it of its due portion, those moderate refreshments and comforts which God hath allowed it. This is an Idolatry beyond that of offering the children to *Moloch*, *Lev.*20. 3. they offered but

their

their children, but this covetous wretch sacrifices himself to his *god Mammon*, whilest he often destroyes his health, his life, yea, finally his Soul too, to save his purse. I have now done with the *second* head of duty, that *to our selves*, contained by the Apostle under the word *soberly*.

PARTITION X.

Of DUTIES *to our* NEIGHBOURS. *Of* JUSTICE, *Negative, Positive. Of the sin of* MURTHER, *Of the Heinousness of it, the Punishments of it, and the strange Discoveries thereof. Of Maiming, wounds and stripes.*

Duty to our Neighbour.

§. 1. I come now to the *third* part of duties, those to *our Neighbour*, which is by the Apostle summed up in gross in the word [*righteousness*,] by which is meant not onely bare justice, but all kind of charity also, for that is now by the law of Christ become a debt to our *neighbour*, & it is a piece of unrigteousness to defraud him of it. I shall therefore build all the particular duties we owe to our *neighbour*, on those two general ones, *Justice* and *Charity*.

Justice.

2. I begin with *Justice*, whereof there are two parts, the one *negative*, the other *positive*,

tive, the *negative justice* is to do no wrong, or injury to any. The *positive justice* is to do right to all; that is, to yeeld them whatsoever appertains or is due unto them. I shall *first* speak of the *negative justice* the not injuring or wronging any. Now because a man is capable of receiving wrong in several respects; this *first* part of *justice* extends its self into several branches, answerable to those capacities of injury. A man may be injured either in his Soul, his body, his possessions, or credit; and therefore this duty of *negative justice* layes a restraint on us in every of these. That we do no wrong to any man in respect either of his Soul, his body, his possessions, or credit. *Negative.*

3. *First*, This *justice* tyes us to do no hurt to his Soul; and here my first work must be to examine what harm it is that the *soul* can receive; it is, we know an invisible substance which we cannot reach with our eye, much less with our swords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death. *To the Soul.*

4. Now the soul may be considered either in a natural or spiritual sence; in the natural it signifies that which we usually call the mind of a man, and this we all know may be wounded with grief or sadness as *Solomon* saith *Pro.* 15. 13. By sorrow of heart the spirit is broken. Therefore whoever does causlesly afflict or grieve his neighbour; he transgresses this part of justice, & hurts, & wrongs his soul. *In the natural sence.*

This

This sort of injury malicious and spiteful men are very often guilty of, they will do things by which themselves reap no good, nay, often much harm, onely that they may vex and grieve another; This is a most savage, inhumane humour, thus to take pleasure in the sadness, and afflictions of others; and whoever harbours it in his heart, may truly be said to be possest with a Devil, for it is the nature onely of those accursed spirits to delight in the miseries of men; and till that be cast out, they are fit onely to dwell as the possest person did, *Mar.* 5. 2. *Among graves and tombs*, where there are none capable of receiving affliction by them.

In the spiritual.

5. But the Soul may be considered also in the *spiritual* sense, and so it signifies that immortal part of us, which must live eternally, either in bliss, or woe in another world. And the Soul thus understood is capable of two sorts of harm; *first*, that of sin; *secondly*, that of punishment, the latter whereof is certainly the consequent of the former; and therefore though God be the inflicter of punishment, yet since it is but the effect of sin, we may justly reckon, that he that draws a man to sin, is likewise the betrayer of him to punishment, as he that gives a man a mortal wound, is the cause of his death; therefore under the evil of sin both are contained, so that I need speak onely of that

Drawing to sin the greatest injury.

6. And sure there cannot be a higher sort of wrong, then the bringing this great evil upon

upon the Soul, sin is the disease and wound of the Soul, as being the direct contrary to grace, which is the health, and soundness of it; Now this wound we give to every Soul, whom we do by any means whatsoever draw into sin.

7. The ways of doing that are divers, I shall mention some of them, whereof though some are more direct then others, yet all tend to the same end. Of the more direct ones there is first, the commanding of sin; that is when a person that hath power over another, shall require him to do something which is unlawful; An example of this we have in *Nebuchadnezzar* commanding the worship of the *golden Image*, Dan. 3 4 and his copy is imitated by any parent or master, who shall require of his child or servant to do any unlawful act. *Secondly*, there is counselling of sin, when men advise and perswade others to any wickedness: Thus *Jobs* wife counselled her husband to curse God, *Job* 2.7. And *Achitophel* advised *Absolom* to go into his *Fathers concubines*, 2 *Sam.* 16.21. *Thirdly*, there is enticing and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives watning, *Prov.* 1.10. *My son, if sinners entice thee, consent thou not; if they say come with us, let us lay wait for blood, let us lurke privily for the innocent without cause,* &c. and *verse* the 13. you may see what is the bait, by which they seek to allure them;

Direct means of it.

we shall find all precious substance, we shall fill our souls with spoile, cast in thy lot among us, let us all have one purse. Fourthly, there is assistance in sin; that is, when men aid and help others either in contriving or acting a sin. Thus *Jonadab* helpt *Amnon* in plotting the ravishing of his sister, *2 Sam.* 13. all these are direct means of bringing this great evil of sin upon our brethren.

Indirect. 8. There are also others, which though they seem more *indirect*, may yet be as effectual towards that ill end: As *first*, example in sin; he that sets others an ill pattern does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, then the seeing it used by others, as might be instanced in many sins, to which there is no other temptation, but their being in fashion. *Secondly*, there is incouragement in sin, when either by approving, or else at least by not shewing a dislike, we give others confidence to go on in their wickedness. A *third* means is by justifying and defending any sinful act of anothers, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. *Lastly*, the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derision; this is a means to affright men from the practice of duty, when they

they see it will bring them to be scorned and despised, this is worse then all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great profaneness of his own heart) but also in regard of others, it having a more general ill effect then any of the former can have, it being the betraying men not only to some single acts of disobedience to Christ, but even to the casting off all subjection to him: By all these means we may draw on our selves this great guilt of injuring and wounding the souls of our brethren.

Men sadly to consider whom they have thus injured.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others, as drunkenness, uncleanness, rebellion, and a multitude more. But it will concern every man for his own particular, to consider sadly what mischiefs of this kind he hath done to any, by all, or any of these means, and to weigh well the greatness of the injury: Men are apt to boast of their innocency towards their neighbours, that they have done wrong to no man, but God knows many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stolen his goods; but alas! the body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man, and that they can wound and pierce without all remorse, and yet with the adulteress, *Prov.* 30. 20. say, *they have done no wickedness*; but glory of

their friendly behaviour to those whom they thus betray to eternal ruine, for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thy self how base a treachery this is, thou wouldst call him a treacherous villain, that should while he pretends to embrace a man, secretly stab him; but this of thine is as far beyond that, as the soul is of more value then the body, and hell worse then death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thy self, it being that against which Christ hath pronounced a woe, *Mat.* 18. 7. & ver. 6. he tells us that whoever shall offend (that is, draw into sin) *any of those little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou maist plunge thy poor brother into perdition, but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment.

Heartily to bewail it.

10. Let therefore thy own and his danger beget in thee a sense of the greatness of this sin, this horrid peece of injustice to the precious soul of thy neighbour. Bethink thy self seriously to whom thou hast bin thus cruel, whom thou hast enticed to drinking, advised to rebellion, allured to lust, stirred up to rage whom thou hast assisted or encouraged in any ill course, or discouraged, and disheartned by thy profane scof-

scoffings at piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of indictment, accuse and condemn thy self, as a *Cain*, a murderer of thy brother, heartily and deeply bewail all thy guilts of this kind, and resolve never once more to be a stumbling block, as St. *Paul* calls it, *Rom.* 14. in thy brothers way.

Endeavour to repair it.

11. But this is not all, there must be some fruits of this repentance brought forth; now in all sins of injustice, restitution is a necessary fruit of repentance, and so it is here thou hast committed an act (perhaps many) of high injustice to the soul of thy brother, thou hast robbed it of its innocency, of its title to heaven, thou must now endeavour to restore all this to it again, by being more earnest and industrious to win him to repentance, then ever thou wert to draw him to sin, use now as much art to convince him of the danger, as ever thou didst to flatter him with the pleasures of his vice; in a word, countermine thy self by using all those methods, and means to recover him, that thou didst to destroy him, and be more diligent and zealous in it, for 'tis necessary thou shouldst both in regard of him and thy self: *First*, in respect of him, because there is in mans nature so much a greater promptness and readiness to evil, then to good, that there will need much more pains and diligence to instil the one into him, then the other: besides, the man it supposed to be already accustomed to the contrary, which will add much

to the difficulty of the work, then in respect of thy self; if thou be a true penitent, thou wilt think thy self obliged, as St. *Paul* did, *to labour more abundantly*, and wilt be ashamed, that when thou art trading for God, bringing back a soul to him, thou should'st not pursue it with more earnestness, then while thou wert an agent of *Satan*; besides the remembrance, that thou wert a means of bringing this poor soul into this snare, must necessarily quicken thy diligence to get him out of it: So much for the first part of negative justice, in respect of the souls of our brethren.

Negative justice to the body.

12. The *second* concerns the bodies, and to those also this justice binds thee to do no wrong nor violence. Now of wrongs to the body there may be several degrees, the highest of them is killing, taking away the life, this is forbid in the very letter of the *sixth Commandment*, *Thou shalt do no murder.*

In respect of the life.

Several ways of being guilty of murder.

13. *Murder* may be committed either by open violence, when a man either by sword, or any other instrument takes away another's life, immediately, and directly, or it may be done secretly and tracherously, as *David* murdered *Uriah*, not with his own sword, but with the sword of the *Children of Ammon*, 2 *Sam.* 11. 17. And *Jezabel Naboth* by a false accusation, 1 *Kin* 21. 13. And so divers have committed this sin of murder by poison, false witness, or some such concealed ways.

The

The former is commonly the effect of a hidden rage, the latter hath several originals, sometimes it proceeds from some old malice fixt in the heart towards the person, sometimes from some covetous or ambitious desires, such a one stands in a mans way to his profit or preferment, and therefore he must be removed; and sometimes again it is to cover shame, as in the case of strumpets, that murder their infants, that they may not betray their filthiness. But besides these more direct ways of killing, there is another, and that is, when by our perswasions and enticements, we draw a man to do that which tends to the shortning of his life, and is apparent to do so; he that makes his neighbour drunk, if by that drunkenness the man come by any mortal hurt, which he would have escaped if he had been sober, he that made him drunk, is not clear of his death, or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that drew him to that excess, can acquit himself of his murder in the eys of God, though humane Laws touch him not. I wish those who make it their business, to draw in customers to that trade of debauchery, would consider it: There is yet another way of bringing this guilt upon our selves, and that is by inciting, and stirring up others to it, or to that degree of anger, and revenge which produces it: As that sets two persons at variance, or seeing them already so, blowes the

coales, if *murder* ensue, he certainly hath his share in the guilt, which is a consideration that ought to affright all from having any thing to do in the kindling, or encreasing of contention.

The Hainousness of the sin.

14. Now for the *hainousness* of this sin of *murder*, I suppose none can be ignorant, that it is of the deepest dye, a most *loud crying sin*. This we may see in the first act of this kind, that ever was committed, *Abels blood cryed from the earth*, as God tels *Cain*, Gen. 4. 10. Yea, the guilt of this sin is such, that it leaves a stain even upon the land, where it is committed, such as is not to be washt out, but by the blood of the *murderer*, as appears, *Deut.* 19. 12, 13. The land cannot be purged of blood, but by the blood of him that shed it, and therefore though in other cases the flying to the *Altar* secured a man, yet in this of wilful *murder* no such refuge was allowed, but such a one was to be taken even thence, and delivered up to justice, *Exod.* 21. 14. *Thou shalt take him from my Altar, that he may dye.* And it is yet farther observable, that the onely two precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this sin, that of not *eating blood*, *Gen.* 9. 4. being a ceremony to beget in men a greater horror of this sin of *murder*, and so intended for the preventing of it. The other was for the punishment of it, *Gen.* 9. 6. *He that sheddeth mans blood, by man shall his blood be shed*, and the reason

reason of this strickness is added in the next words, *For in the Image of God made he man*; where you see that this sin is not onely an injury to our brother, but even the highest contempt, and despight towards God himself, for it is the defacing of his Image, which he hath stamped upon man. Nay yet further, it is the usurping of Gods proper right, and authority. For it is God alone, that hath right to dispose of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away, but he that *murders* a man, does, as it were, wrest this power out of Gods hand, which is the highest pitch of rebellious presumption.

The great punishments attending it.

15. And as the sin is great, so likewise is the *punishment*; we see it frequently very great, and remarkable, even in this world, (besides those most fearful effects of it in the next) blood not onely cryes, but it cryes for vengeance, and the great God of recompences, as he stiles himself, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezabel*, that murdered innocent *Naboth*, for greedinesse of his vineyard, were themselves slain, and the dogs licked their blood in the place, where they had shed his, as you may read in that Story; so *Absalom*, that slew his brother *Amnon*, after he had committed that sin, fell into another, that of rebellion against his King and Father, and in it miserably perished. *Rechab*, and *Baanah*, that slew *Ishbosheth*, were themselves

selves put to death, and that by the very person they thought to endear by it; many more instances might be given of this out of the Sacred Story, and many also out of Humane, there having been no age but hath yielded multitudes of examples of this kind, so that every man may furnish himself out of the observations of his own time.

The strange discoveries of it.

16. And it is worth our notice, what *strange* and even *miraculous* means it hath often pleased God to use for the discovery of this sin; the very brute creatures have often been made instruments of it, nay, often the extreme horrour of a mans own conscience has made him betray himself, so that it is not any closeness a man uses in the acting of this sin, that can secure him from the vengeance of it, for he can never shut out his own conscience, that will in spite of him be privy to the fact, and that very often proves the means of discovering it to the world, or if it should not do that, yet it will sure act revenge on him, it will be such a hell within him, as will be worse then death: this we have seen in many, who after the commission of this sin have never been able to enjoy a minutes rest, but have had that intolerable anguish of mind, that they have chosen to be their own *murderers*, rather then live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness,

ness, for if as our Saviour tels us, *Mat.* 5. 22. *Hell fire* be the portion of him that shall but *call his brother fool*, what degrees of those burnings can we think proportionable, to this so much greater an injury?

17. The consideration of all this ought to possess us with the greatest horrour, and abomination of this sin, and to make us extremely watchful of our selves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this pit. I mentioned at first severall things, which are wont to be originals of it, and at those we must begin, if we will surely guard our selves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thy self to that, thou canst have no security against the other, anger being a madness that suffers us not to consider, or know what we do, when it has once possest us. Therefore when thou findest thy self begin to be inflamed, think betimes, whether this may lead thee, if thou lettest loose to it, and immediately put the bridle upon this head-strong passion; so again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbour one malicious thought in thy heart, for if it once settle there, it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treacherous

We must watch diligently against all approaches of this sin.

rous gift, to shut the doors against it, never to let it enter thy mind; so also if thou wilt be sure thy covetousness, thy ambition, thy lust, or any other sinful desire shall not betray thee to it, be sure thou never permit any of them to bear any sway with thee, for if they get the dominion, as they will soon do, if they be once entertained in the heart, they will be past thy controul, and hurry thee to this or any other sin, that may serve their ends. In like manner if thou wouldst not be guilty of any of the mortal effects of thy neighbours drunkenness, be sure not to entice him to it, nor accompany him at it, and to that purpose do not allow thy self in the same practice, for if thou do, thou wilt be labouring to get company at it. *Lastly*, if thou wilt not be guilty of the *murder* committed by another, take heed thou never give any incouragement to it, or contribute any thing to that hatred, or contention, that may be the cause of it. For when thou hast either kindled or blowed the fire, what knowest thou whom it may consume; bring alwayes as much water, as thou canst, to quench, but never bring one drop of oil, to increase the flame. The like may be said of all other occasions of this sin, not here mentioned; and this careful preserving our selves from these, is the only sure way to keep us from this sin; therefore as ever thou wouldst keep thy self innocent from the great offence, guard thee warily from all such inlets, those steps and approaches towards it.

18. But

18. But although *murder* be the greatest, yet it is not the onely *injury* that may be done to the body of our neighbour; there are others which are also of a very high nature, the next in degree to this is *maiming* him, depriving him of any member, or at least of the use of it, and this is a very great wrong and mischief to him, as we may discern by the Judgment of God himself, in the case of the *bond-servant*, who should by his *Masters* means *loose a member*, Ex. 21. 26. the freedom of his whole life was thought but a reasonable recompence for it, *He shall let him go free*, saith the text, *for his eye*; Nay, though it were a less considerable part, if it were but a tooth, which of all other may be lost with the least damage, yet the same amends was to be made him, ver. 27. *Maiming a great injury.*

19. But we need no other way of measuring this injury, then the judgement of every man in his own case; how much does every man dread the loss of a limbe, so that if he be by any accident or disease, in danger of it, he thinks no pains or cost too much to preserve it. And then how great an injustice, how contrary to that great rule of *doing as we would be done to*, is it, for a man to do that to another, which he so unwillingly suffers himself. *That which every man dreads for himself.*

But if the person be *poor*, one that must labour for his living, the injury is yet greater, it is such as may in effect amount to the former sin of *murder*, for as the wise man sayes, *Ecclesiasticus* *Yet worse if the man be poor.*

cleſiaſticus 24. 21. *The poor mans bread is his life, and he that deprives them thereof is a blood-ſhedder.* And therefore he that deprives him of the means of getting his bread by diſabling him from labour, is ſurely no leſs guilty. In the law it was permitted that to every man that had ſuſtained ſuch a damage by his neighbour to require the Majeſtrate to inflict the like on him, *eye for eye, tooth for tooth*, as it is *Exod.* 21. 24.

Neceſſity of making who is ſatisfaction we can.

20. And though unprofitable revenge be not now allowed to us Chriſtians, yet ſure it is the part of every one, who hath done this injury, to make what *ſatisfaction* lyes in his power, 'tis true he cannot reſtore a limbe again (which by the way ſhould make men wary, how they do thoſe miſchiefs, which it is ſo impoſſible for them to repair) but yet he may ſatisfie for ſome of the ill effects of that loſſe; If that have brought the man to want and penury, he may, nay, he muſt, if he have but the leaſt ability, relieve and ſupport him, yea, though it be by his own extraordinary labour: for if it be a duty of us all to be eyes to the blind, and feet to the lame, as *Job* ſpeaks, much more muſt we be ſo to them, whom our ſelves have made blind and lame. Therefore who ever has done this injury to any of his poor brethren, let him know, he is bound to do all that is poſſible towards the repairing of it, if he do not, every new ſuffering that the poor mans wants bring upon him, becomes a new charge and accuſation

againſt

against him, at the tribunal of the *just Judge*.

21. There are yet other degrees of injury to the body of our neighbour, I shall mention onely two more, *wounds*, and *stripes*; A man may *wound* another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of *stripes*; both of which however are very painful at the present, nay, perhaps very long after, and pain, of all temporal evils, is to be accounted the greatest, for it is not onely an evil in it self, but it is such a one, that permits us not, whilest we are under it, to enjoy any other good; A man in pain having no taste of any the greatest delights: If any man despise these, as light injuries, let him again ask himself, how he would like it, to have his own body slasht or bruised, and put to pass under those painful means of cure, which are many times necessary in such cases? I presume there is no man would willingly undergo this from another, and why then should thou offer it to him? *Wounds, and stripes, injuries also.*

22. The truth is, this strange *cruelty* to others is the effect of a great *pride*, and *haughtiness* of heart, we look upon others with such contempt, that we think it no matter how they are used; we think they must bear blowes from us, when in the mean time we are so tender of our selves, that we cannot hear the least word of disparagement, but we are all on a flame. The provocations to these injuries *This cruelty to others the effect of pride.*

injuries are commonly so slight, that did not this inward pride dispose us to such an angriness of humour, that we take fire at every thing, it were impossible we should be moved by them. Nay, some are advanced to such a wantonness of cruelty, that without any provocation at all in coole blood, as they lie, they can thus wrong their poor brethren, and make it part of their pastime, and recreation to cause pain to others. Thus some tyrannous humours take such a pleasure in tormenting those under their power, that they are glad when they can but find a pretence to punish them, and then do it without all moderation, and others will set men together by the ears, only that they may have the sport of seeing the scuffle, like the old *Romans*, that made it one of their publick sports to see men kill one another, and sure we have as little Christianity as they, if we can take delight in such spectacles.

23. This savageness and cruelty of mind is so unbecoming the nature of a man, that he is not allowed to use it even to his beast; how intollerable is it then towards those, that are of the same nature, and which is more, heires of the same eternal hopes with us? They that shall thus transgress against their neighbours in any of the foregoing particulars, or what ever else is hurtful to the body, are unjust persons, want even this lowest sort of justice, the negative, to their neighbours, in respect of their bodies.

24. Ne-

24. Neither can any man excuse himself by saying what he has done was onely in return of some injury offered him by the other, for suppose it be so, that he have indeed received some considerable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vassal, or slave, to do with what thou list; thou hast never the more right of dominion over him, because he hath done thee wrong, and therefore if thou hadst no power over his body before, 'tis certain thou hast none now, and therefore thou art not onely uncharitable (which yet were sin enough to damn thee) but unjust in every act of violence thou doest to him. Nay, this injustice ascends higher, even to God himself, who hath reserved vengeance as his own peculiar right, *Vengeance is mine, I will repay, saith the Lord*, Rom. 12 19. and then he that will act revenge for himself, what does he, but incroach upon this special right and prerogative of God, snatch the sword, as it were out of his hand, as if he knew better how to weild it? which is at once a robbery, and contempt of the *Divine Majesty*.

Partition XI.

Of Justice, *about the Possessions of our Neighbour, against injuring him as concerning his* Wife; *His* Goods. *Of* Malice, Covetousness, Oppression, Theft, *Of Paying of Debts*, &c.

His possession.

§. 1. THe *third* part of *negative justice* concerns the *possessions* of our neighbours; what I mean by *possessions*, I cannot better explain, then by referring you to the *tenth Commandment*, the end of which is to bridle all covetous appetites and desires towards the *possessions* of our Neighbour. There we find reckoned up not only his house, servants, and cattel, which may all pass under the one general name of his goods or riches, but particularly his wife, as a principal part of his *possessions*, and therefore when we consider this duty of negative justice, in respect of the *possessions* of our Neighbour, we must apply it to both, his wife, as well as his goods.

His wife.

2. The especial and peculiar right, that every man hath in his wife, is so well known that it were vain to say any thing in proof of it; the great impatience that every husband hath to have this right of his invaded, shews that it is sufficiently understood in the world, and there-

therefore none that does this injury to another, can be ignorant of the greatness of it. The corrupting of a mans wife, enticing her to a strange bed, is by all acknowledged to be the worst sort of theft, infinitely beyond that of the goods.

3. Indeed there is in this one a heap of the greatest injustices together; some towards the woman, and some towards the man: Towards the woman, there are the greatest imaginable; it is that *injustice* to her soul, which was before mentioned as the highest of all others, 'tis the robbing her of her innocency, and setting her in a course of the horridst wickedness (no less then lust and perjury together) from which it is probable she may never return, and then it proves the damning of her eternally. Next it is in respect of this world, the robbing her of her credit, making her abhorred and despised, and her very name a reproach among all men; and besides it is the depriving her of all that happiness of life, which arises from the mutual kindness and affection that is between man and wife, in stead whereof this brings in a loathing and abhorring of each other; from whence flow multitudes of mischiefs, too many to rehearse, in all which man hath his share also. *The enticing a mans wife, the greatest injustice.* *To the woman.*

4. But besides those, there are to him many, and high injustice; for it is first the robbing him of that, which of all other things he accounts most precious, the love and faithfulness of his wife, and that also wherein he hath *To the man.*

such an incommunicable right, that himself cannot, if he would, make it over to any other; and therefore sure it cannot without the utmost injustice be torn from him by any: Nor is this all, but it is farther the ingulfing him (if ever he come to discern it) in that most tormenting passion of jealousie, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being as *Soloman* says, *Prov.*6.34. *The rage of a man.* It is yet farther, the bringing upon him all that scorn, and contempt, which by the unjust measures of the world falls on them, which are so abused, and which is by many esteemed the most unsufferable part of the wrong; and though it be true that it is very unjust, he should fall under reproach, only because he is injured, yet unless the world could be new moulded, it will certainly be his lot, and therefore it adds much to the injury: Again, this may indeed be a robbery in the usual sense of the word, for perhaps it may be the thrusting in the child of the adulterer into his family, to share both in the maintenance and portions of his own children; and this is an arrand theft; *first*, in respect of the man, who surely intends not the providing for another mans child; and then in respect of the children, who are by that means defrauded by so much as that goes away with. And therefore whoever hath this circumstance of the sin to repent of, cannot do it effectually, without restoring to the family,

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as much as he hath by this means rob'd it of.

5. All this put together will sure make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make reparations; for unless it be in the circumstance before mentioned, there is no part of this sin, wherein that can be done; to this purpose it is observable in the *Jewish* Law, that the thief was appointed to *restore fourfold*, and that freed him; but the adulterer having no possibility of making any restitution, any satisfaction, he must pay his life for his offence: *Lev.*20.10. And though now a days adulterers speed better, live many days to renew their guilt, and perhaps to laugh at those, whom they have thus injured, yet let them be assured, there must one day be a sad reckoning, and that whether they repent or not: If by Gods grace they do come to repentance, they will then find this to be no cheap sin, many anguishes of soul, terrors, and perplexities of conscience, groanes, and tears it must cost them, and indeed were a mans whole life spent in these penitential exercises, 'twere little enough to wipe off the guilt of any one single act of this kind; what overwhelming sorrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to

The most irreparable.

go through with it; for let no man flatter himself, that the guilt of a course and habit of such a sin can be washt away with a single act of repentance; no he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this sin (and that with such painful pursuits, as many do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear; but then, if he do not repent, infinitely dearer; it looses him all his title to heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings: For how closely soever he have acted this sin, be it so that he may have said with the adulterer in *Job* 25. 15. *No eye seeth me*, yet 'tis sure he could not in the greatest obscurity shelter himself from Gods sight, with whom *the darkness is no darkness*, *Psal.* 139. 12. And he it is, who hath expressly threatned to judg this sort of offender, *Heb.* 13 4. *Adulterers God will judg*. God grant that all that live in this foul guilt may so seasonably, and so throughly judg themselves, that they may prevent that severe and dreadful judgment of his.

His goods. 6. The *second* thing, to which this negative justice to our neighbours possessions reacheth, is *his Goods*, under which general word is contained all those several sorts of things,

things, as *House*, *Land*, *Cattel*, *Money*, and the like, in which he hath a right and property; these we are by the rule of this justice to suffer him to enjoy, without seeking either to work him damage in any of them, or to get any of them to *our selves*: I make a difference between these two, because there may be two several grounds, or motives of this injustice; the one malice, the other covetousness.

Malicious injustice.

7. The *malicious* man desires to work his neighbour mischief, though he get nothing by it himself; 'tis frequently seen, that men will make havock, and spoile of the goods of one, to whom they bear a grudg, though they never designe to get any thing to themselves by it, but only the pleasure of doing a spight to the other: This is a most hellish humour, directly answerable to that of the Divel, who bestows all his pains and industry, not to bring in any good to himself but only to ruine and undoe others: and how contrary it is to all rules of justice, you may see by the Precept given by God to the Jews concerning the goods of an enemy, where they were so far from being allowed a liberty of spoile and destruction, that they are expressly bound to prevent it, *Exod.* 23. 45. *If thou meet thine enemies oxe, or his asse going astray, thou shalt surely bring it back to him again: If thou see the asse of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him*: Where you see

it is a debt we owe to our very enemies, to prevent that loss and damage, which by any accident he is in danger of: and that even with some labour, and pains to our selves. How horrible an injustice is it then, purposely to bring that loss, and damage on him? Whoever is guilty of this let him never excuse himself by saying, he hath not inricht himself by the spoil of his neighbour, that he hath nothing of it cleaves to his finger; for sure this malicious injustice is no less a fault then the covetous one; nay I suppose in respect of the principle & cause, from which it flowes, it may be greater, this hatred of another being worse then the immoderate love of our selves; whoever hath thus mischieft his neighbour, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had inriched himself by it.

Covetous injustice.

8 But on the other side, let not the covetous defrauder therefore judg his sin light. because there is another, that in some one respect outweighs it, for perhaps in others his may cast the scales; certainly it does in this one, that he that is unjust for greedines of gain is like to multiply more acts of this sin, then he that is so out of malice; for tis impossible any man should have so many objects of his malice, as he may have of his covetousnes; there is no man at so general a defiance with all mankind that he hates every body; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable: But I shall not longer stand about this comparison,

'tis sure they are both great and crying sins, and that is ground enough of abhorring each; let us descend now to the several branches of this sort of *covetous injustice*; 'tis true they may all bear the name of robbery, or theft for in effect they are all so, yet for methods sake it will not be amiss to distinguish them into these three, *Oppression, Theft*, and *Deceit*. *Oppression.*

9. By *oppression* I mean that open and *barefaced robbery*, of seizing upon the possessions of others, and owning, and avowing the doing so. For the doing of this there are several instruments; as first that of power, by which many Nations and Princes have been turned out of their rights, and many private men out of their estates; sometimes again, Law is made the instrument of it; he that covets his neighbours lands or goods, pretends a claim to them, and then by corrupting of justice by bribes and gifts, or else over-ruling it by greatness and authority gets judgment on his side: This is a high oppression, and of the worst sort, thus to make the Law, which was intended for the protection, and defence of mens rights, to be the means of overthrowing them; and it is a very heavy guilt, that lyes both on him that procures, and on him that pronounces such a sentence, yea and on the lawyer too, that pleads such a cause, for by so doing he assists in the oppression; sometimes again, the very necessities of the oppressed are the means of his oppression; thus it is in the case of extortion, and griping usury; a man is in extreme want of money, and this gives oppor-

opportunity to the extortioner two reft unconſcionably from him, to which the poor man is forced to yeild, to ſupply his preſent wants. And thus alſo it is often with *exacting Landlords*, who when their poor tenants know not how to provide themſelves elſewhere, rack and skrew them beyond the worth of the thing. All theſe and many the like are but ſeveral wayes of acting this one ſin of oppreſſion which becomes yet the more hainous, by how much the more helpleſs the perſon is, that is thus oppreſſed, therefore the oppreſſion of the widow, and fatherleſs, is in Scripture mentioned, as the height of this ſin.

Gods vengeance againſt it.

10. It is indeed a moſt crying guilt, and that againſt which God hath threatned his heavy vengeance, as we read in divers texts of Scriptures: Thus it is, *Ezek.* 18.12. *He that hath oppreſſed the poor*, and hath ſpoiled by violence, he ſhall *ſurely die, his blood ſhall be upon him*; and the ſame ſentence is repeated againſt him, *ver.* 18. Indeed God hath ſo peculiarly taken upon him the protection of the poor, & oppreſſed, that he is engaged as it were in honour to be their avenger, and accordingly, *Pſal* 12. We ſee God ſolemnly declare his reſolution of appearing for them, *vers.* 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him*; the advice therefore of *Solomon* is excellent, *Prov.* 22.22. *Rob not the poor, becauſe he is poor, neither oppreſſe the afflicted in the gate, for the Lord will plead their cauſe, and*

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will spoil the soul of those that spoiled them; they are like in the end to have little joy of the booty it brings them in, when it thus engages God against them.

11. The *second* sort of this injustice is *theft*, and of that also there are two kinds, the one the withholding what we should pay, and the other taking from our neighbour what is already in his possession. *Theft.*

12. Of the *first* sort is the not paying of debts, whether such as we have *borrowed*, or such as by our own voluntary promise are become our debts, for there are equally due to him, that can lay either of these claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money, or whatsoever else) and so make him worse then I found him: This is a very great, and very common injustice; men can now a days with as great confidence deny him that asks a debt, as they do him, that asks an alms, nay many times 'tis made matter of quarrel for a man to demand his own, besides the many attendances the creditor is put to in pursuit of it, are a yet farther injury to him, by wasting his time, and taking him off from other business, and so, he is made a looser that way too. This is so great injustice, that I see not how a man can look upon any thing he possesses as his own right, *Not paying what we borrow.*

right, whilſt he thus denyes another his. It is the duty of every man in debt, rather to ſtrip himſelf of all, & caſt himſelf again naked upon Gods providence, then thus to feather his neſt with the ſpoiles of his neighbours. And ſurely it would prove the more thriving courſe, not only in reſpect of the bleſſing, which may be expected upon juſtice, compared with the curſe, that attends the contrary, but even in worldly prudence alſo; for he that defers paying of debts, will at laſt be forſt to it by Law, and that upon much worſe terms, then he might have done it voluntarily, with a greater charge, & with ſuch a loſs of his credit, that afterwards in his greateſt neceſſities he will not know where to borrow. But the ſure way for a man to ſecure himſelf from the guilt of this unjuſtice, is never to borrow more then he knows he hath means to repay, unleſs it be one, who knowing his diſability, is willing to run the hazard. Otherwiſe he commits this ſin at the very time of borrowing for he takes that from his neighbour upon promiſe of paying, which he knows he is never likely to reſtore to him, which is a flat robbery.

What we are bound for.

The ſame juſtice which tyes men to pay their own debts tyes alſo every ſurety to pay thoſe debts of others, for which he ſtands *bound*, in caſe the principal either cannot or will not: for by being *bound*, he hath made it his own debt, and muſt in all juſtice anſwer it to the creditor, who, its preſumed, was drawn to lend, on confidence of his ſecurity, and therefore is directly cheated and betrayed by him, if he ſee him not ſatisfied. If it be thought hard, that a man

ſhould

should pay for that, which he never received benefit by, I shall yeild it, so far as to be just matter of wariness to every man how he enter into such engagements, but it can never be made an excuse for the breaking them.

What we have promised.

As for the other sort of debt, that which is brought upon a man by his own *voluntary promise*, that also cannot without great injustice be withholden; for it is now the mans right, and then 'tis no matter, by what means it came to be so. Therefore we see *David* makes it part of the description of a just man, *Psal.* 15. 4. that he *keeps his promise, yea, though they were made to his own disadvantage*; and surely he is utterly unfit to *ascend to that Holy Hill*, there spoken of, either as that signifies the Church here, or Heaven hereafter, that does not punctually observe this part of justice. To this sort of debt may be reduced the wages of the servant, the hire of the labourer, and the withholding of these is a great sin, and the complaints of those that are thus injured, ascend up to God. *Behold* (saith St. *James*) *the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cryes of them that have reaped, are entred into the ears of the Lord of Sabbaths*: and *Deut.* 24. 14, 15. we find a strict command in this matter. *Thou shalt not oppress an hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamou-

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rous sins, which will not cease crying, till it bring down Gods vengeance, and therefore though thou have no justice to thy poor brother, yet have at least so much mercy to thy self, as not to pull down judgements on thee by thus wronging him.

PARTITION XII.

Of THEFT; *Stealing the Goods of our Neighbour. Of* DECEIT *in Trust, in Traffick. Of* RESTITUTION, &c.

Stealing the goods of our neighbour.

§. 1. THE *second* part of *theft* is the taking from our neighbour that which is already in his possession; and this may be done either more violently, and openly, or else more closely, and slyly; The first is the manner of those that rob on the way, or plunder houses, where by force they take the goods of their neighbour; The other is the way of the pilfering thief, that takes away a mans goods unknown to him; I shall not dispute, which of these is the worst, 'tis enough that they are both such acts of injustice, as make men odious to God, unfit for humane society, and betray the actors to the greatest mischiefs even in this world, death it self being by Law appointed the reward of it; and there are few that follow this Trade long, but at last meet with that fruit of it. I am sure 'tis madness for

for any to believe he shall alwayes steal securely, for he is to contend with the industry of all those, whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries, that have been made of the craftiest theeves. But however, if he were secure from the vengeance here, I am sure nothing but repentance and reformation can secure him from the vengeance of it hereafter. And now when these dangers are weighed, 'twill surely appear, that the thief makes a pitiful bargain, he steals his neighbours money, or cattel, and in exchange for it he must pay his life, or his Soul, perhaps both, and if the whole world be too mean a price for a Soul, as he tels us, *Mar.* 18. 36. who best knew the value of them, having himself bought them, what a strange madnes is it, to barter them away for every petty trifle, as many do, who have got such a habit of stealing, that not the meanest worthless thing can escape their fingers? Under this head of theft may be ranked the receivers of stoln goods, whether those that take them, as partners in the theft, or those that buy them, when they know or believe they are stoln. This many (that pretend much to abhor theft,) are guilty of, when they can by it, buy the thing a little cheaper then the common rate. And here

also

also comes in the concealing of any goods a man finds of his neighbours, which whosoever restores not, if he know, or can learn out the owner, is no better then a thief, for he withholds from his neighbour that which properly belongs to him: and sure 'twill not be uncharitable to say, that he that will do this, would likewise commit the grosser theft, were he by that no more in danger of Law then in this he is.

Deceit. The *third* part of injustice is *deceit*, and in that there may be as many acts as there are occasions of entercourse and dealing between man and man.

2. It will be impossible to name them all, but I think they will be contained under these two general *deceits* in matters of Trust, and in matters of Traffick, or bargaining; unless it be that of Gaming, which therefore here by the way, I must tell you, is as much a *fraud* and *deceit* as any of the rest.

In Trust. 3. He that deceives a man in any *trust*, that is committed to him, is guilty of a great injustice, and that the most treacherous sort of one, it is the joyning of two great sins in one, *defrauding*, and *promise-breaking*; for in all trusts there is a promise implyed, if not expresst, for the very accepting of the *trust* contains under it a promise of fidelity; these trusts are broken sometimes to the living, sometimes to the dead; to the living there are many wayes of doing it, according to the several kinds of the *trust*; sometimes a trust

is

is more general, like that of *Potiphar* to *Joseph*, Gen. 39. 4. a man commits to another all that he hath, and thus guardians of children, and sometimes stewards are intrusted; sometimes again it is more limited, and restrained to some one special thing: A man intrusts another to bargain, or deal for him in such a particular, or he puts some one thing into his hands, to manage, and dispose: Thus among servants it is usual for one to be intrusted with one part of the Masters goods, and another with another part of them. Now in all these, and the like cases, whosoever acts not for him that intrusts him, with the same faithfulness, that he would for himself but shall either carelessly loose, or prodigally imbezel the things committed to him, or else convert them to his own use, he is guilty of this great sin of betraying a trust to the living. In like manner he that being intrusted with the execution of a dead mans Testament, acts not according to the known intention of the dead man, but enriches himself by what is assigned to others, he is guilty of this sin, in respect of the dead; which is so much the greater, by how much the dead hath no means of remedy, and redress, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have such a horrour, that he must be a very hardned thief, that can attempt it. But either of these frauds are made yet more hainous, when either God, or the poor are immediately con-

cerned in it; that is, when any thing is committed to a man, for the uses either of piety, or charity: this adds sacrilege to both the fraud, and the treachery, and so gives him title to all those curses, that attend those several sins, which are so heavy, that he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain, than *Gehazi*, 1 Kings 5. 27. who by getting the rayment of *Naaman* got his leprosie too.

In Traffick 4. The *second* sort of *fraud* is in matters of *traffick* and *bargain*, wherein there may be deceit both in the seller, and buyer; That of the seller is commonly either in concealing the faults of the commodity, or else in over-rateing it.

The sellers concealing the faults of his ware. 5. The wayes of *concealing* its faults are ordinarily these, either first by denying that it hath any such fault, nay, perhaps commending it for the direct contrary quality, and this is down-right lying, and so adds that sin to the other, and if that lye be confirmed by an oath, as it is too usually, then the yet greater guilt of perjury comes in also; and then what a heap of sins is here gathered together? abundantly enough to sink any poor Soul to destruction, and all this onely to skrew a little more money out of his neighbours pocket, and that sometimes so very little, that 'tis a miracle that any man that thinks he has a Soul, can set it at so miserable a contemptible price. A *second* means of *concealing* is by using some Art to the thing, to make it look fair, and to hide

hide the faults of it, and this is acting a lye, though it be not speaking one, which amounts to the same thing, and has surely in this case as much of the intention of cheating, and defrauding as the most impudent forswearing can have. A *third* means, is the picking out ignorant chapmen; This is, I believe, an Art too well known among tradesmen, who will not bring out their faulty wares to men of skill, but keep them to put off to such, whose unskilfulness may make them passable with them; and this is still the same deceit with the former, for it all tends to the same end, the cozening and defrauding of the chapman, and then it is not much odds, whether I make use of my own Art, or his weakness for the purpose. This is certain, he that will do justly, must let his chapman know what he buyes, and if his own skill enable him not to judge (nay, if he do not actually find out the fault) thou are bound to tell it him, otherwise thou makest him pay for somewhat, which is not there, he presuming there is that good quality in it, which thou knowest is not, & therefore thou mayest as honestly take his money for some goods of another mans, which thou knowest thou canst never put into his possession, which I suppose no man will deny to be an arrant cheat. To this head of *concealment* may be referred, that deceit of false weights and measures, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commo-

dity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon*, Prov. 11. 1. with this note upon it, that it is an *abomination to the Lord*.

His over-rating it.

6. The *second* part of fraud in the seller, lyes in *over-rating* the commodity; though he have not disguised, or concealed the faults of it, and so have dealt fairly in that respect, yet if he set an unreasonable price upon it, he defrauds the buyer: I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all tradesmen are presumed to be allowed in the Sale; Whatever is beyond this must in all likelyhood be fetcht in by some of these wayes: As *first*, by taking advantage of the buyers ignorance in the value of the thing, which is the same with doing it in the goodness, which hath already been shewed to be a deceit: or *secondly*, by taking advantage of his necessity; thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the dice upon him, but this is that very sin of extortion, and oppression spoken of before, for it is sure, nothing can justly raise the price of any thing, but either its becoming dearer to thee, or its being some way better in its self; but the necessity of thy brother causes neither of these; his nakedness doth not make the clothes thou sellest him stand thee in ever the more, neither doth it make them any way better, and there-

therefore to rate them ever the higher, is to change thy way of trading, and sell even the wants and necessities of thy neighbour, which sure is a very unlawful vocation. Or *thirdly*, it may be by taking advantage of the indiscretion of the chapman; A man perhaps earnestly fancies such a thing, and then suffers that fancy so to over-rule his reason, that he resolves to have it upon any termes; If thou findest this in him, and thereupon raisest thy rate, this is to make him buy his folly, which is of all others the dearest purchase, 'tis sure his fancy adds nothing to the reall value; no more then his necessity did in the former case, and therefore should not add to the price. He therefore that will deal justly in the business of selling, must not catch at all advantages, which the temper of his chapman may give, but consider soberly, what the things is worth, and what he would afford it for to another, of whom he had no such advantage, and accordingly rate it to him at no higher a price.

7. On the *buyers* part there are not ordinarily so many opportunities of *fraud*, yet it is possible a man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the buyer to make gain by his ignorance, as in the other case it was for the seller; but that which oftner fals out, is the case of necessity, which may as probably fall on the sellers side, as the buyers; A mans wants compell *Fraud in the Buyer.*

him to sell, and permit him not to stay to make the best bargain, but forces him to take the first offer, and here for the buyer to grate upon him, because he sees him in that strait, is the same fault, which I before shewed it to be in the seller.

Many Temptations to deceit in Traffick.

8 In this whole business of *traffick* there are so many opportunities of deceit, that a man had need fence himself with a very firm resolution, nay, love of justice, or he will be in danger to fall under temptation, for as the wise man speaks *Eccles. 27. 2. As a nail sticks fast between the joinings of the stones*, so doth sin stick close between *buying* and *selling*; it is so interwoven with all trades, so mixt with the very first principles, and grounds of them, that it is wrought together with them, and so becomes part of the Art, so that he is now-a-dayes scarce thought fit to manage a Trade, that wants it, while he that has most of the black Art of defrauding, applauds and hugs himself, nay, perhaps boasts to others, how he hath over-reacht his neighbour.

The commonness of injustice a reproach to Christianity.

What an intolerable shame is this, that we *Christians*, who are by the precepts of our Master set to those higher duties of Charity, should instead of practising them, quite unlearn those common rules of justice, which meer nature teaches? For, I think, I may say, there are none of those several branches of injustice towards the possessions of our neighbour, which would not be adjudged to be so by any sober Heathen, so that, as Saint

Paul

Paul tels those of the Circumcision, that the name of God *was Blasphemed among the Gentiles*, by that ungreeableness that was betwixt their practice and their Law, *Rom.* 2. 24. So may it now be said of us, that the *Name of Christ is Blasphemed among the Turks and Heathens*, by the vile and scandalous lives of us, who call our selves Christians, and particularly in this sin of injustice; For shame let us at last endeavour to wipe off this reproach from our profession, by leaving these practices, to which me thinks this one single consideration should be enough to perswade us.

9. Yet besides this, there want not other, Among which, one there is of such a nature, as may prevail with the arranteſt worldling, and that is, that this course doth not really tend to the enriching of him; there is a secret curse goes along with it, which like a canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of Texts to this purpose: thus *Prov.* 22. 16. *He that oppresseth the poor to encrease his riches, shall surely come to want.* So *Hab.* 2. 6. *Woe to him that encreaseth that which is not his, how long? And he that ladeth himself with thick clay: shall they not rise up suddenly that shall bite thee, and awake that shall vex thee? and thou shalt be for booties to them.* This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them. But the place in *Zachary* *It is not the way to enrich a man.*

is most full to this purpose, *Chap.* 5. where under the sign of a flying roll is signified the curse, that goes forth against this sin, ver. 4. *I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsly by my Name, and it shall consume it with the timber thereof, and with the stones thereof.* Where you see theft, and perjury are the two sins, against which this curse is aimed (and they too often go together in the matter of defrauding) and the nature of this curse is, to *consume the house*, to make an utter destruction of all that belongs to him that is guilty of either of these sins. Thus whilest thou art ravening after thy neighbours goods, or house, thou art but gathering fuel to burn thine own. And the effect of these threatnings of God we daily see in the strange improsperousness of ill gotten estates, which every man is apt enough to observe in other mens cases; he that sees his neighbour decline in his estate, can presently call to mind, this was gotten by oppression or deceit, yet so sottish are we, so bewitcht with the love of gain, that he that makes this observation, can seldome turn it to his own use, is never the lesse greedy, or unjust himself for that vengeance he discerns upon others.

It ruines the Soul Eternally.

10. But alas, if thou couldst be sure that thy unjust possession, should not be torn from thee, yet when thou remembrest, how dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest

thinkest thou hast been very cunning, when thou hast over-reacht thy brother, but God knowes all the while, there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul; the Devil herein deals with thee as fishers use to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greedines to devour that, is himself taken; So thou that art gaping to swallow up thy poor brother, art thy self made a prey to that great devourer. And alas! what will it ease thee in Hell, that thou hast left wealth behind thee upon earth, when thou shalt there want that, which the meanest beggar here enjoyes, even a drop of water to cool thy tongue. Consider this, and from henceforth resolve to imploy all that pains and diligence thou hast used to deceive others, in rescuing thy self from the frauds of the grand deceiver.

11. To this purpose it is absolutely necessary, that thou make *Restitution* to all whom thou hast wronged; For as long as thou keepest any thing of the unjust gain, 'tis as it were an earnest penny from the Devil, which gives him full right to thy soul. But perhaps it may be said, it will not in all cases be possible to make Restitution to the wronged party, peradventure he may be dead; in that case then make it to his heirs, to whom his right descends. But it may further be objected, that he that hath long gone on in a course

The necessity of Restitution.

course of fraud, may have injured many, that he cannot now remember, and many that he has no means of finding out; In this case all I can advise is this: *First*, to be as diligent as is possible, both in recalling to mind who they were, and endeavouring to find them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not be made by halves, be as careful as thou canst to reckon every the least mite of unjust gain, but when that cannot exactly be done, as 'tis sure it cannot by those who have multiplied the acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: as for example, a tradesman that cannot remember how much he has cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reacht to the value of a third, or a fourth part of the wares, and then what proportion soever he think he has so defrauded, the same proportion let him now give out of that estate he hath raised by his Trade; but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short to the Restitution, but rather go on the other hand, and be sure rather to give too much, then too little. If if he do happen to give somewhat over, he need not grudge the charge of such a sin offering, and 'tis sure he will not, if he do heartily desire an atonement.

ment. Many other difficulties there may be in this business of restitution, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horrour ought men to have of running into the sin of injustice, which it will be so difficult, if not impossible for them to repair, and the more careful ought they to be to mortify that, which is the root of all injustice, to wit Covetousness.

PARTITION. XIII.

Of FALSE REPORTS, *False Witness. Slanders Whisperings. Of Despising and Scoffing for infirmities; Calamities, &c. Of* POSITIVE JUSTICE, *speaking the* TRUTH, *Of* LYING. *Of Humility and Pride. Of Envy and Detraction. Of Gravitude, &c.*

§ 1. THE *Fourth* Branch of Negative Justice concerns the *credit* of our neighbours, which we are not to lessen, or impaire by any means, particularly not by false reports: Of false reports there may be two sorts, the one is when a man sayes something of his neighbour, which he directly knows to be false, the other when possibly he has some slight surmize, or jealousy of the thing; *His credit.*

thing; but that upon such weak grounds, that 'tis as likely to be false as true. In either of these cases, there is a great guilt lies upon the reporter; that there doth so in the *first* of them, no body will doubt, every one acknowledging that it is the greatest baseness to invent a lie of another; but there is as little reason to question the other, for he that reports a thing as a truth, which is but uncertain, is a lyar also, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lye, yet he is of the injustice, of robbing his neighbour of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousy will, if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice upon every slight surmize, and fancy, to hazard the bringing so great an evil upon another; especially when it is considered, that those surmizes commonly spring rather from some censoriousness, peevishness, or malice in the surmizer, then from any reall fault in the person so suspected.

False witness.

2. The manner of spreading these false reports of both kinds, is not alwayes the same; sometimes it is more open and avowed, sometimes more close and private: the open is many times by false witness before the Court of Justice; and this not only hurts a man in his credit, but in other respects also; 'tis the delivering him up to the punishment of the Law, and

and according to the nature of the crime pretended, does him more or less mischief; but if it be of the highest kind, it may concern his life, as we see it did in *Naboths* case, 1 *Kin.* 21. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it only, as it touches the credit; and to that it is a most grievous wound, thus to have a crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outragious injustice to his neighbour; this is that which is expressly forbidden in the *ninth Commandment*, and was by God appointed to be punisht by the inflicting of the very same suffering upon him, which his false testimony aimed to bring upon the other. *Deut.* 19. 16.

3. The *second* open way of spreading these reports, is by a publick and common declaring of them; though not before the Magistrate, as in the other case, yet in all companies, and before such as are likely to carry it farther, and this is usually done with bitter railings, and reproaches, it being an ordinary act of slanderers, to revile those whom they slander, that so by the sharpness of the accusation they may have the greater impression in the minds of the hearers; this both in respect of the slander, and the railing, is a high injury, *Publick slanders.*

injury, and both of them such, as debarre the committers from heaven; thus *Psal.* 15. where the upright man is discribed, that shall have his part there, this is one special thing, vers. 3. *That he slandereth not his neighbour*; And for railing, the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the Church here by excommunication, as you may see 1 *Cor.* 5. 11. and from the Kingdom of God hereafter, as it is, 1 *Cor.* 6. 10.

Whispering.

4. The other more close and private way of spreading such reports, is that of the *Whisperer*, he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less publick, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one, thinks to please some body else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spread over a whole Town: This sort of slanderer is of all other the most dangerous, for he works in the dark, tyes all he speaks to, not to own him as the author, so that whereas in the more publick accusations, the party may have some means of clearing himself, and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poison, works incure-

able

able effects, before ever the man discern it. This sin of whispering is by St. *Paul* mentioned among those great crimes, which are the effects of a reprobate mind, *Rom.* 1. 29. It is indeed one of the most injurable wounds of this sword of the tongue; the very bane and pest of humane society; and that which not only robs single persons of their good names, but oftentimes whole families, nay, publick societies of men of their peace, what ruines, what confusions has this one sin wrought in the world? 'Tis *Solomons* observation, *Prov.* 18 28. That a *whisperer seperateth chief friends*, and sure one may truly say of tongues thus imployed, that they are *set on fire of Hell*, as St. *James* saith, Chap. 3. 6.

5. This is such a guilt that we are to beware of all degrees of approach to it, of which there are several steps; the *first* is the giving ear to, and cherishing of those that come with slanders, for they that entertain and receive them, incourage them in the practice; for as our common proverb sayes, if there were no receivers, there would be no thief; so if there were none, that would give an ear to tales, there would be no tale bearers. A *second* step is the giving too easy credit to them, for this helps them to attain part of their end, they desire to beget a general ill opinion of such a man: but the way of doing it must be by causing it, *first*, in particular men: and if thou suffer them to do it in thee, they have

Several steps towards this sin.

have so farr prospered in their aime. And for thy own part thou dost a great injustice to thy neighbour, to believe ill of him without a just ground, which the accusation of such a person certainly is not. A *third* step is the reporting to others, what is thus told thee; by which thou makest thy self directly a party in the slander, and after thou hast unjustly withdrawn from thy neighbour, thy own good opinion, endeavourest to rob him also of that of others. This is very little below the guilt of the *first whisperer*, and tends as much to the ruine of our neighbours credit. And these several degrees have so close a dependance one upon another, that it will be very hard for him that allowes himself the *first*, to escape the other; and indeed he that can take delight to hear his neighbour defamed, may well be presumed of so malicious a humour, that 'tis not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never in the least degree cherish or countenance any that brings these false reports. And it is not less necessary to his peace, then to his innocency; for he that once entertains them, must never expect quiet, but shall be continually incited and stirred up even against his neerest, and deerest relations; so that this whisperer, and slanderer is to be look't on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks.

6. But besides this grosser way of slandering,

ing, there is another, whereby we may impair, and leſſen the credit of our neighbour, and that is by contempt, and deſpiſing; one common effect whereof is *ſcoffing*, and deriding him. This is very injurous to a mans reputation, for the generallity of men do rather take up opinions upon truſt, then judgment; and therefore if they ſee a man deſpiſed, and ſcorned, they will be apt to do the like. But beſides this effect of it, there is a preſent injuſtice in the very act of deſpiſing, and ſcorning others. There are ordinarily but three things, which are made the occaſions of it (unleſs it be with ſuch, with whom virtue and godlineſs are made the moſt reproachful things, and ſuch deſpiſing is not only an injury to our neighbour, but even to God himſelf, for whoſe ſake it is, that he is ſo deſpiſed) thoſe three are *firſt* the infirmities, *ſecondly* the calamities, *thirdly* the ſins of a man, and each of theſe are very farr from being ground of our triumphing over him. *Deſpiſing and ſcoffing.*

7. *Firſt*, for *infirmities*, be they either of body or mind, the deformity and unhandſomeneſs of the one, or the weakneſs, and folly of the other, they are things out of his power to help, they are not his faults, but the wiſe diſpenſations of the great Creator, who beſtows the excellencies of body and mind, as he pleaſes, and therefore to ſcorn a man becauſe he hath them not, is in effect to reproach God who gave them not to him. *For infirmities.*

8. So alſo for the *calamities*, and miſeries, *For calamities.*

that befall a man, be it want, or sickness, or what ever else, these also come by the providence of God, who raiseth up, and pulleth down, as seems good to him, and it belongs not to us to judg, what are the motives to him to do so, as many do, who upon any affliction that befals another, are presently concluding, that sure it is some extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This rash judgment our Saviour reproves in the *Jews*, *Lu.* 13. where on occasion of the extraordinary sufferings of the *Galileans*, he asks them, ver. 2. *suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except you repent, ye shall all likewise perish*: when we see Gods hand heavy upon others, it is no part of our business to judg them, but our selves, and by repentance to prevent, what our own sins have deserved. But to reproach, and revile any, that are in affliction, is that barbarous cruelty, taken notice of by the *Psalmist*, as the heighth of wickedness, *Psal.* 69. 26. *They persecute him whom thou hast smitten, and they talk to the grief of them whom thou hast wounded*: In all the miseries of others, compassion becomes a debt to them; how unjust are they then, that in stead of paying them that debt, afflict them with scorn and reproach?

For 5. 9. Nay the very *sins* of men, though as they have more of their wills in them, they may

may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things, which of all others make a man the most miserable; in all these cases, if we consider how subject we are to the like our selves; and that is not only Gods mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with thankfulness, then down on them with contempt, and despising. Thus you see the direct injustice of scorning and contemning our brethren, to which when that other is added, which naturally followes, as a consequent of this, to wit, the begetting the like contempt in others, there can sure be no doubt of its being a great, and *horrible injustice* to our neighbour, in respect of his credit.

10. Now how great the injury of destroying a mans credit is, may be measured by these two things, *first* the value of the thing he is rob'd of, and *secondly* the difficulty of making reparations. For the *first*, 'tis commonly known, that a mans good name is a thing he holds most precious, oftentimes dearer then his life, as we see by the hazards men sometimes run to preserve even a mistaken reputation; but 'tis sure it is that, which hath even by sober men been esteemed one of the greatest happiness of life: And to some sorts of men, such especially as subsist by dealings in the world, tis so necessary, that it may well be reckoned

Destroying the credit, a great injury.

oned as the means of their livelyhood, and then sure 'tis no slight matter to rob a man of what is thus valuable to him.

And irreparable.

11. *Secondly*, the difficulty of making reparations increaseth the injury, and that is such in this case of defamation, that I may rather call it an impossibility, then a difficulty: For when men are possest with an ill opinion of a person, 'tis no easy matter to work it out; so that the slanderer is herein like a *young Conjurer*, that raises a Divel he knows not how to lay again. Nay suppose men were generally as willing to lay down ill conceits of their neighbours, as they are to take them up, yet how is it possible for him that makes even the most *publick recantation* of his slander, to be sure that every man that hath come to the hearing of the one, shall do so of the other also? And if there be but one person, that doth not (as probably there will be many) then is the reparation still short of the injury.

Yet every guilty person must do all he can to repaire the injury.

12. This consideration is very fit to make men afraid of doing this wrong to their neighbour; but let it not be made use of to excuse those, that have already done the wrong, from endeavouring to make the best reparations they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it: And this is so necessary towards the obtaining pardon of the sin, that none must expect the one, that do not perform the other. Whosoever therefore sets himself to repent of his faults

of

of this kind, must by all prudent means endeavour to restore his neighbour to that degree of credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself, of confessing publickly the slander, he must rather submit to that, then be wanting to this necessary part of justice, which he owes to the wronged party.

13. Thus have I gone through these four branches of *Negative Justice* to our neighbour, wherein we must yet farther observe, that this justice binds us not only in respect of our words, and actions, but of our very *thoughts*, and affections also; we are not only forbid to hurt, but to hate, not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, nor delight in them after they are befallen him: We must take no pleasure either in the sin of his Soul, or hurt of his body; we must not envy him any good thing he injoys, nor so much as wish to possess our selves of it: Neither will it suffice us, that we so bridle our tongue, that we neither slander, or revile, if we have that malice in our hearts, which makes us wish his discredit, or rejoyce, when we find it procured, though we have no hand in the procuring it. This is the peculiar property of Gods Lawes, that they reach to the heart, whereas mens can extend only to the words, and actions; and the reason is clear, because he is the only Law-giver, that can see what is in the

Justice in the thoughts.

heart, therefore if there were the perfectest innocence in our tongue, and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov.* 4. 23. *Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious unjust thought enter there, and that not only, as it may be the means of betraying us to the grosser act, but also as it is in it self such a pollution in Gods sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Mat.* 5. 8. *Blessed are the pure in heart, for they shall see God.*

Positive Justice.

14. I come now to speak of the *Positive* part of *Justice*, which is the yielding to every man that which by any kind of right he may challenge from us. Of these dues there are some, that are general to all mankind, others that are restrained within some certain conditions, and qualities of men, and become due onely by vertue of those qualifications.

Speaking Truth a due to all men.

15. Of the first sort, that is those, that are due to all men, we may reckon first the speaking truth, which is a common debt we owe to all mankind; speech is given us as the instrument of intercourse and society, one with another, the means of discovering the mind, which otherwise lyes hid, and concealed, so that were it not for this, our conversations would be but the same as of beasts; Now this being intended for the good and advantage

vantage of mankind, 'tis a due to it, that it be used to that purpose. But he that lyes, is so far from paying that debt, that on the contrary he makes his speech the means of injury and deceiving him he speaks to.

16. There might much be said to shew the several sorts of Obligations we lye under, to speak truth to all men; but supposing I write to Christians, I need not insist on any other, then the Commands we have of it in Scripture, thus *Eph.* 4. 25. the Apostle commands, that *putting away lying, they speak every man truth with his neighbour*: and again, *Col.* 3. 9. *Lye not one to another*: and *Pro.* 6. 17. *a lying tongue is mentioned as one* of those things that are *abominations to the Lord.* Yea, so much doth he hate a lye, that it is not the most pious and Religious end, that can reconcile him to it, the man that lyes, though in a zeal to Gods glory, shall yet be judged as a sinner, *Rom.* 3. 7. what shall then become of those multitudes of men that lye on quite other ends? some out of malice, to mischief others, out of covetousness to defraud their neighbours, some out of pride, to set themselves out, and some out of fear, to avoid a danger, or hide a fault. But of a yet stranger sort, then all these, are those, that do it without any discernable temptation, that will tell lyes by way of story, take pleasure in telling incredible things, from which themselves reap nothing, but the reputation of impertinent lyars.

Lying expressly forbiden in Scripture.

The great commenesss and folly of this sin.

17. Among these divers kinds of falshoods, Truth is become such a rarity among us, that it is a most difficult matter, to find such a man as *David* describes *Psal.* 15. 2. *That speaketh the truth from his heart.* Men have so glibbed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed either by God or man. But they are extremely deceived in both, for there is scarce any sin (that is at all endeavoured to be hid) which is more discernable even to men: they that have a custome of lying, seldome fail (be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin, meets with greater scorn, and reproach; a lyar being by all accounted a title of the greatest infamy, and shame. But as for God, 'tis madness to hope that all their Arts can disguise them from him, who needs none of those casual wayes of discovery, which men do, but sees the heart, and so knowes at the very instant of speaking, the falshood of what is said; and then by his title of *the God of Truth*, is tyed not onely to hate, but punish it, and accordingly you see *Rev.* 20. that the lyars are in the number of those that are *shut out of the New Jerusalem*, and not onely so, but also have their *part in the lake that burneth with Fire and Brimstone.* If therefore thou be not of the humour of that unjust Judge Christ speaks of, *Luk.* 18 2. Who *neither feared God, nor regarded man,*

man, thou must resolve on this part of Justice the putting away lying, which is abhorred by both.

18. A *second* thing we owe to all is *humanity* and *courtesie* of behaviour, contrary to that sullen churlishness we find spoken of in *Nabal*, who was of such a temper, that a man could not speak to him. 1 *Sam.* 25. 17. There is sure so much of respect due to the very nature of mankind, that no accidental advantage of wealth or honour, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behaviour to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it. *Courteous behaviour a due to all men.*

19 This is the common guilt of all *proud* and *haughty* persons, who are so busie in admiring themselves, that they overlook all that is valuable in others, and so think they owe not so much as common civility to other men, whilest they set up themselves as *Nebuchadnezzar* did his Image to be worshipped of all. This is sure very contrary to what the Apostle exhorts, *Rom.* 12. 10. *In honour prefer one another*: and again, *Phil.* 2. 4. *Look not every man on his own things, but every man also on the things of others*; and let such remember *Not payed by the proud man.*

member the ſentence of our bleſſed Saviour, *Luk.* 14. 11. *He that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted*, which we often find made good to us, in the ſtrange down-fals of proud men. And it is no wonder, for this ſin makes both God and men our enemies, God, as the Scripture every where teſtifies, abhorres it, and all that are guilty of it, and men are by means of it uſed ſo contemptuouſly & unkindly by us, that they are by nothing more provoked againſt us, and then whom God and man thus reſiſt, who ſhall ſecure and uphold?

Meekneſs due to all men.

20. A *third* thing we owe to all is *Meekneſs*; that is, ſuch a patience, and gentleneſs towards all, as may bridle that mad paſſion of anger, which is not onely very uneaſy to our ſelves, as hath already been ſhewed, but alſo very miſchievous to our neighbours, as the many outrages, that are oft committed in it, do abundantly teſtify. That this duty of *meekneſs* is to be extended to all men, there is no doubt, for the Apoſtle in expreſs words commands it, 1 *Theſ.* 5. 14. *Be patient towards all men*, and that it ſhould ſeem in ſpite of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing*; and *Timothy* is commanded to exerciſe this *meekneſs* even towards them who oppoſe themſelves againſt the Doctrine of the Goſpel, 2 *Tim.* 2. 25. which was a caſe, wherein ſome heat would probably have been allowed, if it might have been in any.

21. This

21. This vertue of *meekneſs* is ſo neceſſary to the preſerving the peace of the world, that it is no wonder, that Chriſt, who came to plant peace among men, ſhould injoin *meekneſs* to all. I am ſure the contrary effects of rage and anger are every where diſcernable, it breeds diſquiets in Kingdomes, in Neighbourhoods, in Families, and even between the neereſt relations; 'tis ſuch a humour, that *Solomon* warnes us never to enter a friendſhip with a man that is of it, *Prov.* 22. 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go.* It makes a man unfit to be either friend or companion, and indeed makes one inſufferable to all that have to do with one, as we are again taught by *Solomon*, Prov. 21. 19. where he preferres the *dwelling* in a *wilderneſs*, *rather then with a contentious and angry woman*, and yet a woman has ordinarily onely that one weapon of the tongue to offend with. Indeed to any that have not the ſame unquietneſs of humor, there can ſcarce be a greater uneaſineſs, then to converſe with thoſe, that have it, though it never proceed farther, then words. How great this ſin is, we may judge by what our Saviour ſayes of it, *Mat.* 5. where there are ſeveral degrees of puniſhment allotted to ſeveral degrees of it; but alas! we daily outgo that, which he there ſets as the higheſt ſtep of this ſin; the calling *thou fool*, is a modeſt ſort of reviling, compared with thoſe multitudes of bitter reproaches we uſe in our rages. *Brauling very inſufferable.*

22. Nay,

It leads to that great sin of cursing.

22. Nay, we often go yet higher; reproaches serve not our turn, but we must *curse* too; How common is it to hear men use the horridst execrations, and *cursings* upon every the slightest cause of displeasure? nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, *Rom.* 12. 14. *Blesse and curse not*; Yea, the precept of our blessed Saviour himself, *Mat.* 5. 44. *Pray for those that despitefully use you.* Christ bids us pray for those, who do us all injury, and we are often *cursing* those, who do us none. This is a kind of saying our prayers backward indeed, which is said to be part of the ceremony the Devil uses, at the making of a witch, and we have in this case also reason to look on it, as a means of bringing us into acquaintance, and league with that accursed spirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the *New Jerusalem*, but marks us out for inhabitants of that *land of darkness*. I conclude this with the advice of the Apostle, *Eph.* 4 31. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice.*

Particular dues.

23. Having spoken thus farr of those common dues, wherein all men are concerned, and have a right, I am now to proceed to those other sorts of dues, which belong to particular persons, by vertue of some especial qualification. These qualifications

tions may be of three kinds, that of *excellency*, that of *want*, and that of *relation*.

24. By that of *excellency* I mean any extraordinary gifts, or endowments of a person; such as wisdom, learning, and the like, but especially grace: these being the singular gifts of God, have a great value and respect due to them, whereſoever they are to be found; and this we muſt readily pay by a willing, and glad acknowledgment of thoſe his gifts in any he has beſtowed them on, and bearing them a reverence, and reſpect, anſwerable thereunto, and not out of an overweening of our own excellencies, deſpiſe and undervalue thoſe of others, as they do, who will yeild nothing to be reaſon, but what themſelves ſpeak, nor any thing piety, but what agrees with their own practice. *A reſpect due to men of extraordinary gifts.*

25. Alſo we muſt not envy, or grudg that they have thoſe gifts, for that is not only an injuſtice to them, but injurious alſo to God, who gave them, as it is as large ſet forth in the parable of the labourers, *Mat.* 20. where he asks them, who grumbled at the Maſters bounty to others, *Is it not lawful for me to do what I will with my own, is thine eye evil becauſe mine is good?* This envying at Gods goodneſs to others, is in effect a murmuring againſt God, who thus diſpoſes it, neither can there be a greater, and more direct oppoſition againſt him, then for me to hate and wiſh ill to a man, for no other reaſon, but becauſe God has loved and done well to him. *We are not to envy them.*

And

and then in respect of the man, 'tis the most unreasonable thing in the world, to love him the less, meerly because he has those good qualities, for which I ought to love him more.

Nor detract from them.

26. Neither must we detract from the excellencies of others, we must not see to eclipse or darken them by denying either the kinds, or degrees of them; by that means to take off that esteem, which is due to them. This sin of detraction is generally the effect of the former of envy, he that envies a mans worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his excellencies; or if they be so apparent, that he knows not how to cloud them, he will trye if he can by reporting some either reall, or feigned infirmity of his, take off from the value of the other, and so by casting in some dead flies, as the wise man speaks, *Eccles.* 10.1. Strive to corrupt the savour of the ointment; this is a great injustice, and directly contrary to that duty we owe, of acknowledging, and reverencing the gifts of God in our brethren.

The folly of both those sins.

27. And both these sins of envy, and detraction do usually prove as great follies, as wickedness; the envy constantly brings pain, and torment to a mans self, whereas if he could but cheerfully, and gladly look on those good things of anothers, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him

him; but besides that, those gifts of his brother may be many ways helpful to him, his wisdom and learning may give him instruction; his piety, and vertue, example, *&c.* but all this the envious man loseth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

28. And then for detraction, that can hardly be so managed, but it will be found out; he that is still putting in Caveats against mens good thoughts of others, will quickly discover himself to do it out of envy, and then that will be sure to lessen their esteem of himself, but not of those he envies, it being a sort of bearing testimony to those excellencies, that he thinks them worth the envying.

A respect due to men in regard of their ranks and qualities.

29 What hath been said of the value, and respect due to those excellencies of the mind, may in a lower degree be applyed to the outward advantages of honour, greatness, and the like: These though they are not of equal value with the former (and such for which no man is to prize himself) yet in regard, that these degrees, and distinctions of men are by Gods wise providence disposed, for the better ordering of the world, there is such a civil respect due to those, to whom God hath dispenc'd them, as may best preservethat order, for which they were intended. Therefore all inferiours are to behave themselves to their superiours with modesty, and respect, and not by a rude boldness confound that order, which it hath pleased God to set in the world, but accord-

according as our Church-Catechiſm teaches, *order themſelves lowly and reverently to all their betters.* And here the former caution againſt envy comes in moſt ſeaſonably, theſe outward advantages being things, of which generally men have more taſte, then of the other, and therefore will be more apt to envy, and repine to ſee others exceed them therein, to this therefore all the former conſiderations againſt envy will be very proper, and the more neceſſary to be made uſe of, by how much the temptation is in this caſe to moſt minds the greater.

Dues to thoſe that are in any ſort of want

30. The *ſecond* qualication is that of want, whoever is in diſtreſs for any thing, wherewith I can ſupply him, that diſtreſs of his makes it a duty in me ſo to ſupply him, and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities not only for their own uſe, but for the advantage and benefit of others, and therefore what is thus given for their uſe, becomes a debt to them, whenever their need requires it. Thus he that is ignorant and wants knowledg is to be inſtructed by him, that hath it, and this is one ſpecial end, why that knowledg is given him: *The tongue of the learned is given to ſpeak a word in ſeaſon*, *Eſay.* 50. 4. He that is in ſadneſs, and affliction, is to be comforted by him that is himſelf in cheerfulneſs. This we ſee St. *Paul* makes it the end of Gods comforting him, that he *might be able to comfort them that are in any trouble*,

2 *Cor.*

2 *Cor.* 1. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplyed to him by those, who have such abilities, and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbour, appears plainly by that text, *Levit.* 19. 17. *Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him*; where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any slander, or unjust defamation, is to be defended, and cleered by him, that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it; and how great an injustice, that of slandering our neighbour is, I have already shewed.

To the poor

31. *Lastly*, he that is in poverty and need, must be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due, *Pro.* 3. 27. *Withhold not good from him to whom it is due, when it is in the power of thine hand to do it*: and what that good is, he explains in the very next verse: Say *not to thy neighbour, go and come again, and tomorrow I will give, when thou hast it by thee*: It seems, 'tis the withholding a due, so much as to defer giving to our poor neighbour. And we find God did among the *Jews* seperate a certain portion of every mans increase for the use of the poor, a tenth every third year (which is all one with a thirtieth

part ever year, *Deut.* 14. 28, 29. And this was to be paid not as a charity, or liberality, but as a debt, they were unjust, if they withheld it. And surely we have no reason to think, that Christian justice is sunk so much below the *Jewish*, that either nothing at all, or a less proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazaruses* lye unrelieved at our doors, they having a better right to our superfluities, then we our selves have, and then what is it, but arrant robbery to bestow that upon our vanities, nay our sins, which should be their portion?

God withdraws those abilities which are not thus imployed.

32. In all the foregoing cases, be that hath ability is to look upon himself, as Gods steward, who hath put it into his hands to distribute to them, that want, and therefore not to do it, is the same injustice and fraud, that it would be in any steward to purse up that money for his private benefit, which was intrusted to him, for the maintenance of the family, and he that shall do thus, hath just reason to expect the doom of the unjust steward, *Luke* 16. to be put out of the stewardship, to have those abilities taken from him, which he hath so unfaithfully imployed. And as for all the rest, so particularly for that of wealth, 'tis very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often by strange undiscernable ways

wayes to poverty; and no wonder, he having no title to Gods blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites* before they could make that challenge of Gods promise to bless them, *Deut.* 26. 15. *Look down from thy holy habitation and bless thy people Israel*, &c. they were first to pay the poor mans tithes, *ver.* 12. without which they could lay no claim to it. This withholding more then is meet, as *Solomon* sayes, *Pro.* 11.24. *tends to poverty*; and therefore as thou wouldst play the *good husband* for thy self, be careful to perform this justice according to thy ability to all that are in want.

33. The *third qualification* is that of *relation*, and of that there may be divers sorts, arising from divers grounds, and duties, answerable to each of them. There is first a *relation* of a debter to a creditor, and he that stands in that relation to any, whether by vertue of bargain, loan, or promise, 'tis his duty to pay justly what he owes, if he be able (as on the other side if he be not, 'tis the creditors, to deal charitably and Christianly with him, and not to exact of him beyond his ability.) But I need not insist on this, having already by shewing you the sin of withholding debts, informed you of this duty. *Duties in respect of relations.*

34. There is also a relation of an obliged person to his benefactor, that is one that hath done him *good*, of what kind soever, whether *spiritual*, or *corporal*; and the duty of that per- *Gratitude to Benefactors.*

ſon is, *firſt thankfulneſs*, , that is a ready and hearty acknowledgment of the courteſie received: *ſecondly*, *prayer* for Gods bleſſings and rewards upon him; and *thirdly* an endeavour, as opportunity and ability ſerves, to make returns of kindneſs, by doing good turnes back again. This duty of *gratitude* to *benefactors* is ſo generally acknowledged by all, even the moſt barbarous, and ſavageſt of men, that he muſt have put off much of his humane nature, that refuſes to perform it. The very *Publicans* and *ſinners*, as our *Saviour* ſayes, *do good to thoſe that do good to them.*

The contrary too common.

35. Yet how many of us fail even in this, how frequent is it to ſee men, not only neglect to repay courteſies, but return injuries in ſtead of them? It is too obſervable in many particulars, but in none more, then in the caſe of advice, and admonition, which is of all others, the moſt precious part of kindneſs, the realleſt good turn that can be done from one man to another. And therefore thoſe that do this to us, ſhould be look't on, as our prime and *greateſt benefactors*. But alas! how few are there that can find gratitude, ſhall I ſay? nay patience for ſuch a courteſie? Go about to admoniſh a man of a fault, or tell him of an error, he preſently looks on you, as his enemy, you are, as St. *Paul* tells the *Galatians*, *Chap.* 4. 16. *become his enemy becauſe you tell him the truth*; ſuch a pride there is in mens hearts, that they muſt not be told of any thing amiſs, though it be with no other intent

tent, but that they may amend it. A ſtrange madneſs this is, the ſame that it would be in a ſick man, to flie in the face of him that comes to cure him, on a fancy that he diſparaged him in ſuppoſing him ſick; ſo that we may well ſay with the wiſe man, *Pro.* 12. 1. *He that hateth reproofe is brutiſh.* There cannot be in the world a more happy temper, for it fortifies a man in his ſins, raiſes ſuch mounts, and bulwarks about them, that no man can come to aſſault them, and if we may believe *Solomon*, *deſtruction will not fail to attend it*, *Pro.* 29. 1. *He that being often reproved hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* But then again in reſpect of the admoniſher, 'tis the greateſt injuſtice, I may ſay, cruelty that can be, he comes in tenderneſs, and compaſſion to reſcue thee from a danger, and to that purpoſe puts himſelf upon a very uneaſy task; for ſuch the general impatience men have to admonition, hath now made it; and what a deſeat, what a grief is it to him, to find that in ſtead of reforming the *firſt* fault, thou art run into a *ſecond*, to wit that of cauſeleſs diſpleaſure againſt him? This is one of the worſt, and yet I doubt, the commoneſt ſort of unthankfulneſs to benefactors, and ſo a great failing in that duty we owe to that ſort of relation. But perhaps theſe will be look't on as remote relations (yet 'tis ſure they are ſuch as challenge all that duty I have aſſigned to them) I ſhall in the next place proceed to thoſe relations, which are by all acknowledged to be of the greateſt neerneſs.

Partition XIV.

Of Duty *to* Parents. *Magistrates, Pastors, &c. Of the* Duty *of* Parents *to Children, &c.*

Duty to Parents.

§. 1. THE *first* of those neerer sorts of relations is that of a *Parent*; And here it will be necessary to consider the several sorts of *Parents*, according to which the duty to them is to be measured. Those are these three, the *Civil*, the *Spiritual*, the *Natural*.

Dues to the Supreme Magistrate

2. The *Civil Parent* is he, whom God hath established the *Supreme Magistrate*, who by a just right possesses the throne in a Nation. This is the common Father of all those that are under his authority. The duty we owe to this *Parent* is, *first*, *Honour* and *Reverence*, looking on him, as upon one, on whom God hath stamped much of his own power and authority, and therefore paying him all honour and esteem, never daring, upon any pretence whatsoever, to *speak evil of the ruler of our people*, Acts 23. 5.

Honour.

Tribute.

3. *Secondly*, Paying *Tribute*; This is expressly commanded by the Apostle, *Rom.* 13. 6. *For ye tribute also, for they are Gods Ministers*

sters attending continually upon this very thing. God has set them apart as Ministers for the common good of the people, and therefore 'tis all justice, they should be maintained, and supported by them. And indeed when it is considered, what are the cares and troubles of that high calling, how many thorns are plated in every Crown, we have very little reason to envy them these dues, and it may truly be said, there is none of their poor labouring subjects, that earns their living so hardly.

4. *Thirdly*, We are to pray for them: this is also expressly commanded by the Apostle, 1 *Tim.* 2. 2. to be done for Kings, *and for all that are in authority.* The businesses of that calling are so weighty, the dangers and hazards of it so great, that they of all others need prayers for Gods direction, assistance, and blessing, and the prayers that are thus poured out for them, will return into our own bosomes, for the blessings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the close of the verse forementioned. *Prayers for them.*

5. *Fourthly*, We are to pay them *Obedience.* This is likewise strictly charged by the Apostle, 1 *Pet.* 2. 13. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as Supreme, or unto Governours as those that are sent by him;* We owe such an *obedience* to the Supreme power, that whoever is authorised by him, we are to sub- *Obedience.*

mit to, and St. *Paul* likewise is most full to this purpose, *Rom.* 13. 1. *Let every Soul be subject to the higher powers*; and again, vet. 2. *Whosoever resisteth the powers, resisteth the Ordinance of God.* And 'tis observable that these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity, to shew us, that no pretence of the wickedness of our rulers can free us of this duty. An *obedience* we must pay either active, or passive: the active in the case of all lawful commands; That is, whenever the Magistrate commands something, which is not contrary to some Command of God, we are then bound to act according to that command of the Magistrate, to do the thing he requires. But when he injoins any thing contrary to what God hath Commanded, we are not then to pay him this active *obedience*, we may, nay we must refuse thus to act, (yet here we must be very well assured that the thing is so contrary, and not pretend conscience for a cloak of stubbornes) we are in that case to *obey God rather then man.* But even this is a season for the passive obedience, we must patiently suffer, what he inflicts on us, for such refusal, and not to secure our selves, rise up against him. For *who can stretch his hand against the Lords anointed, and be guiltless?* sayes *David* to *Abishai*, 1 Sam. 26. 9. and that at a time when *David* was under a great persecution from *Saul*, nay, had also the assurance of the Kingdom after him;

him; and St. *Pauls* sentence in this case is most heavy, *Rom.* 13. 2. *They that resist shall receive to themselves damnation.* Here is very small incouragement to any to rise up against the lawful Magistrate, for though they should so far prosper here, as to secure themselves from him by this means, yet there is a King of kings, from whom no power can shelter them, and this damnation in the close will prove a sad prize of their victories. What is on the other side the duty of the Magistrate to the people will be vain to mention here, none of that rank being like to read this treatise, and it being very useless for the people to inquire, what is the duty of their Supreme, wherein the most are already much better read, then in their own, it may suffice them to know that whatsoever his duty is, or however performed, he is accountable to none but God, and no failing of his part, can warrant them to fail of theirs.

Duties to our Pastors

6 The second sort of *Parents* are the spiritual; That is, the Ministers of the Word, whether such, as be Governours in the Church, or others under them, who are to perform the same Offices to our Souls, that our natural Parents do to our bodies. Thus St. *Paul* tels the *Corinthians*, that in *Christ Jesus he had begotten them through the Gospel*, 1 Cor. 4. 15. and the *Galatians*, chap. 4. 19. that he *travels in birth of them, till Christ be formed in them*; and again, 1 Cor. 3. 2. *He had fed them with milk*; that is, such Doctrines

ctrines as were agreeable to that infant ſtate of Chriſtianity they were then in, but he had ſtronger meat for them of *full age*, Heb. 5. 14. All theſe are the Offices of a Parent, and therefore they that perform them to us, may well be accounted as ſuch.

Love. 7. Our duty to theſe is *firſt* to *love* them, to bear them that kindneſs, which belongs to thoſe who do us the greateſt benefits. This is required by St. *Paul*, 1 Theſ. 5. 13. *I beſeech you, brethren, mark them which labour among you and are over you in the Lord, and admoniſh you, and eſteem them very highly in love for their works ſake.* The work is ſuch as ought in all reaſon to procure them *love*, it being of the higheſt advantage to us.

Eſteem. 8. *Secondly*, 'Tis our duty to *value* and *eſteem* them, as we ſee in the text now mentioned; and ſurely this is moſt reaſonable, if we conſider either the nature of their work, or who it is that imployes them. The nature of their work is of all others the moſt excellent; we uſe to value other profeſſions proportionably to the dignity and worth of the things they deal in. Now ſurely there is no Merchandize of equal worth with a Soul, and this is their Traffick, reſcuing precious Souls from perdition. And if we conſider further, who it is that imployes them, it yet adds to the reverence due to them. They are *Ambaſſadours for Chriſt*, 2 Cor. 5. 20. and Ambaſſadours are by the Lawes of all Nations to be uſed with a reſpect, anſwerable to the quality of thoſe

those that send them. Therefore Christ tels his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Luk. 10. 16. It seems there is more depends on the despising of Ministers, then men ordinarily consider, 'tis the despising of God and Christ both. Let those think of this, who make it their pastime, and sport to affront, and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high presumption; 'Tis as if a man on his own head should go, as an Ambassadour from his Prince; the Apostle sayes of the Priests of the Law, which yet are inferiour to those of the Gospel, *That no man taketh this honour to himself, but he which was called of God*, Heb. 5. 4. How shall then any man dare to assume this greater honour to himself, that is not called to it; Neither will it suffice to say, they have the inward call of the spirit; for since God hath establisht an order in the Church, for the admitting men to this Office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those theeves and robbers, as our Saviour speaks, *Jo.* 10. *which come not in by the door.* Besides the sad experience of these times shew, that many who pretend most to this inward call of the Spirit, are called by some other spirit, then that of God, the doctrines

ctrines they vent being usually directly contrary to that word of his, on which all true Doctrines must be founded. Such are to be lookt on as those seducers, those false prophets, whereof we are so often warned in the Epistles of the Apostles. And whosoever countenances them, or followes them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying sin, that he made of the meanest of the people Priests; that is, such as had by Gods institution no right to it, and whoever hearkens to these uncalled preachers, run into that very sin, for without the incouragement of being followed, they would not long continue in the course, and therefore they that give them that incouragement, have much to answer for, and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in, God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it.

Maintenance. 9 *Thirdly*, We owe to them *maintenance* but of this I have spoken already in the first part of this Book, and shall not here repeat.

Obedience. *Fourthly*, We owe them *obedience*, *Obey them*, saith the Apostle, *that have the rule over you and submit your selves, for they watch for your Souls*, Heb. 13. 17. This *obedience* is to be paid them in spiritual things; that is, whatsoever they out of Gods word shall declare

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to us, to be Gods Commands, these we are diligently to obey, remembring that it is not they, but God requires it, according to that of Christ, *he that heareth you heareth me*, Luk. 10. 16. And this whether it be delivered by the way of publick preaching, or private exhortation, for in both, so long as they keep them to the rule, which is Gods Word, they are the Messengers of the *Lord of Hosts*, Mal. 2. 7. This *obedience* the Apostle inforceth from a double motive, one taken from their Ministry, another from themselves. *They watch*, sayes he, *for your Souls, as they that must give account that they may do it with joy, and no with grief*; The people are by their *obedience* to enable their Pastors to give a comfortable account of their Souls, and it is a most unkind return of all their care and labours, to be put to grieve for the ill success of them. But then in the *second* place, 'tis their own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it, that (sayes the Apostle, *Heb.* 13. 17.) *will be unprofitable for you*; 'tis your selves, that will finally prove the loosers by it, you loose all those glorious rewards, which are offered, as the crown of this obedience, you get nothing but an addition to your sin, & punishment, for as our Saviour tels the Pharisees, *If he had not come and spoken to them they had not had sin*, Jo. 15. 24. that is in comparison with what they then had; so certainly they that

that never had the Gospel preached to them, are much more innocent then they that have heard and resisted it. And for the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for Tyre and Sydon*, which were Heathen Cities, *then for them*, the same undoubtedly we may conclude of our selves.

Prayer for them. 10. *Lastly*, We are to pray for them; This St. *Paul* every where requires of his Spiritual children, thus *Eph.*6.7,8. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel*; and so again, *Col* 4.3. And this remains still a duty to these Spiritual Fathers, to pray for such assistances of Gods Spirit to them, as may enable them rightly to discharge that Holy Calling. I shall omit to set down here, what is the duty of Ministers to the people, upon the same consideration, on which I forbare to mention the duty of Magistrates.

Duties to our natural Parents. 11. The *third* sort of parent is the *natural*, the fathers of our flesh, as the *Apostle* calls them, *Heb.*12.9. And to these we owe several duties, as *first* we owe them reverence, and

Reverence. respect; we must behave our selves towards them with all humility, and observance, and must not upon any pretence of infirmity in them, despise or contemn them, either in outward behaviour, or so much as inwardly in our hearts. If indeed they have infirmities, it

it must be our business to cover, and conceal them; like *Shem*, and *Japhet*, who while cursed *Cham* publisht and disclosed the nakedness of their father, covered it, *Gen.* 9. 23. and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep our selves from looking on those nakednes of our parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their parents, but pretend they have those infirmities they have not; there is ordinarily such a pride, and headiness in youth, that they cannot abide to submit to the counsels, and directions of their Elders, and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety, and experience. To such the exhortation of *Solomon* is very necessary, *Pro.* 23. 22. *Hearken to thy father that begat thee, and despise not thy mother when shee is old.* A multitude of texts more there are in that book, to this purpose, wh ch shews that the wisest of men thought it necessary for children to attend to the counsel of their parents. But the youth of our age set up for wisdom, the quite contrary way, and think they then become wits, when they are advanced to the dispising the counsel, yea mocking the persons of their parents. Let such if they will not practice the exhortations, yet remember the threatning of the wise man, *Pro.*

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30.17. *The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

Love. A *second* duty to them is *love*; we are to bear them a reall kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do any thing that may grieve or disquiet them. This will appear but common gratitude; when 'tis remembred what our parents have done for us, how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This *love* is to be exprest several ways, *first*, in all kindness of behaviour, carrying ourselves not only with an awe, and respect, but with kindness and affection, and therefore most gladly and readily doing those things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve, and afflict them. *Secondly*, this love is to be exprest in praying for them. The debt a child owes to a parent is so great, that he can never hope himself to discharge it, he is therefore to call in Gods aid, to beg of him, that he will reward all the good his parents have done for him, by multiplying his blessings upon them; what shall we then say to those children, that in stead of calling to heaven for blessings on their

their parents, ransack hell for curses on them, and powre out the blackest execrations against them? This is a thing so horrid, that one would think there needed no perswasion against it, because none could be so vile, as to fall into it, but we see God himself, who best knows mens hearts, saw it possible; and therefore laid the heaviest punishment upon it: *He that curseth father or mother, let him die the death, Exod.* 21. 17. And alas! our daily experience tels us, 'tis not onely possible, but common, even this of uttering curses. But 'tis to be feared, there is another, yet more common, that is the wishing curses, though fear or shame keep them from speaking out. How many children are there, that either through impatience of the Government, or greedines of the possessions of the Parents, have wisht their deaths? But whoever doth so, let him remember, that how slylie and fairly soever he carry it before men, there is one that sees those secretest wishes of his heart, and in his sight he assuredly passes for this hainous offender, a curser of his Parents. And then let it be considered, that God hath as well the power of punishing, as of seeing, and therefore since he hath pronounced death to be the reward of that sin, 'tis not unreasonable to expect he may himself inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The fifth Commandment promiseth long life as the reward of honouring the Parent, to which 'tis very agreeable that untimely death be the punishment of the contrary,

and sure there is nothing more highly contrary to that duty, then this we are now speaking of, the cursing our Parents.

Obedience. 14. The third duty we owe to them is *obedience*; This is not onely contained in the fifth Commandment, but expresly injoined in other places of Scripture. *Eph.* 6. 1. *Children obey your Parents in the Lord, for this is right*; and again, *Col.* 3. 20. *Children obey your Parents in all things, for this is well pleasing to the Lord.* We owe them an *obedience* in all things, unless where their commands are contrary to the commands of God, for in that case our duty to God must be preferred, and therefore if any Parent shall be so wicked, as to require his child to steal, to lye, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command, nay, he must disobey, or else he offend against a higher duty, even that he owes to God, his Heavenly Father. Yet when 'tis thus necessary to refuse obedience, he should take care to do it in such a modest, and respectful manner, that it may appear 'tis conscience onely, and not stubbornes moves him to it. But in case of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter; How little this duty is regarded is too manifest every where in the world, where Parents generally have their children no lon-

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ger under command, then they are under the rod; when they are once grown up, they think themselves free from all obedience to them, or if some do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found onely worldly prudence; They fear to displease their Parents, lest they should shorten their hand toward them, and so they shall loose somewhat by it, but how few are there that obey purely upon conscience of duty? This sin of disobedience to Parents was by the Law of *Moses* punishable with death, as you may read *Deut.* 21. 18. but if Parents now a dayes should proceed so with their children, many might soon make themselves childless.

15. But of all acts of *disobedience*, that of *marrying* against the consent of the Parent, is one of the highest. Children are so much the goods, the possessions of the Parent, that they cannot without a kind of theft, give away themselves without the allowance of those, that have the right in them, and therefore we see under the Law, the Maid that had made any vow, was not suffered to perform it, without the consent of the Parent. *Num.* 30. 5. the right of the Parent was thought of force enough to cancel, and make void the Obligation, even of a vow, and therefore surely it ought to be so much considered by us as to keep us from making any such, whereby that right is infringed. *Especially in their Marriage.*

16. A *fourth* duty to the Parent is to *assist*, and *minister to their wants.*

and minister to them in all their wants of what kind soever, whether weakness, and sickness of body, decayedness of understanding, or poverty, and lowness of estate, in all these the child is bound according to his ability, to relieve and assist them: for the two former, weakness of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the very same benefit from the Parent, the child had then no strength to support, no understanding to guide it self, the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident both do, the child is to perform the same offices back again to them. As for that of relieving their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee; but besides this Christ himself teaches us, that this is contained within their precept of honouring the Parents, for when *Mar.* 7. 13. he accuses the Pharisees of *rejecting the Commandment of God, to cleave to their own traditions*, he instances in this particular, concerning the relieving of Parents, whereby 'tis manifest that this is a part of that duty which is injoined in the fifth Commandment, as you may see at large in the Text, and such a duty it is that no pretence can absolve, or acquit us of it. How

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then shall those answer it, that deny relief to their poor Parents, that cannot part with their own excesses, and superfluities, which are indeed their sins, to satisfie the necessities of those to whom they owe their being? Nay, some there are, yet worse, who out of pride scorn to own their Parents in their poverty; Thus it often happens, when the child is advanced to dignity or wealth, they think it a disparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanness of their birth, and so the poor Parent fares the worse for the prosperity of his child. This is such a pride and unnaturalness together, as will surely find a sharp vengeance from God, for if *Solomon* observe of pride alone, that it is the fore-runner of destruction, *Prov.* 16. 18. we may much rather conclude so of it, when it is thus accompanied.

17. To this that hath been said of the duty of children to their Parents, I shall add onely this: That no unkindness, no fault of the Parent can acquit the child of this duty, but as St. *Peter* tels servants, 1 *Pet.* 2. 18. that they *must be subject not onely to the good and gentle masters, but also to the froward*, so certainly it belongs to children to perform duty not onely to the kind and vertuous, but even to the harshest, and wicked'st Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the

Duty to be paid even to the worst Parents.

child pay his duty; yet that is not the onely, nor chiefest ground of it. That is laid in the Command of God, who requires us thus to honour our Parents, and therefore though we should suppose a Parent so unnatural, as never to have done any thing to oblige the child, (which can hardly be imagined) yet still the Command of God continues in force, and we are in conscience of that, to perform that duty to our Parents, though none of the other tye of gratitude should lye on us.

Duty of Parents to children.

But as this is due from the child to the Parents, so on the other side there are other things also due from the Parents to the child, and that throughout the several states, and ages of it.

To Nourish them.

18. *First*, There is the care of *nourishing* and *sustaining* it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himself. This is a duty, which nature teaches, even the savages beasts have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to neglect this. I shall not here enter into the question whether the mother be obliged to give the child its first nourishment, by giving it suck her self, because 'twill not be possible to affirm universally in the case, there being many circumstances, which may alter it, and make it not onely lawful, but best not to do it; all I shall say, is, that where no impedi-

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ment of ſickneſs, weakneſs, or the like does happen, 'tis ſurely beſt for the mother her ſelf to perform this office, there being many advantages to the child by it, which a good Mother ought ſo far to conſider, as not to ſell them to her own ſloth, or niceneſs, or any ſuch unworthy motive, for where ſuch onely are the grounds of forbearing it, they will never be able to juſtifie the omiſſion, they being themſelves unjuſtifiable.

Bring them to Baptiſm.

But beſides this firſt care, which belongs to the body of the child, there is another, which ſhould begin neer as early, which belongs to their Souls, and that is the bringing them to the Sacrament of *Baptiſm*, thereby to procure them an early right to all thoſe precious advantages, which that Sactament conveyes to them. This is a duty the Parents ought not to delay, it being moſt reaſonable, that they who have been inſtruments to convey the ſtain and pollution of ſin to the poor Infant, ſhould be very earneſt and induſtrious to have it waſht off, as ſoon as may be; Beſides the life of ſo tender a creature is but a blaſt, and many times gone in a moment, and though we are not to deſpair of Gods mercy to thoſe poor children, who dye without Baptiſm, yet ſurely thoſe Parents commit a great fault, by whoſe neglect it is, that they want it.

Educate them.

19. Secondly, The Parents muſt provide for the education of the child; they muſt, as *Solomon* ſpeaks, *Prov.* 22. 6. *Train up the*

child in the way he should go. As soon therefore as children come to the use of reason, they are to be instructed, and that first in those things, which concern their eternal well-being, they are by little and little to be taught all those things, which God hath Commanded them, as their duty to perform; as also what glorious rewards he hath provided for them, if they do it, and what grievous and eternal punishments, if they do it not. These things ought as early, as is possible, to be instilled into the minds of children, which (like new vessels) do usually keep the savour of that which is first put into them, and therefore it neerly concerns all parents to look they be at first thus seasoned with Vertue and Religion. 'Tis sure if this be neglected, there is one ready at hand to fill them with the contrary, the devil wil be diligent enough to instil into them all wickedness and vice, even from their cradles, and there being also in all our natures so much the greater aptness to evil, than to good, there is need of great care and watchfulness, to prevent those endeavours of that enemy of Souls, which can no way be, but by possessing them at first with good things, breeding in them a love to vertue, & a hatred of vice, that so when the temptations come, they may be armed against them. This surely is above all things the duty of Parents to look after, and the neglect of it is a horrible cruelty; We justly look upon those Parents, as most unnatural wretches, that take away the life

life of their child; but alas! that his mercy and tenderness, compared to this of neglecting his education, for by that he ruines his Soul, makes him miserable eternally, and God knowes, multitudes of such cruel Parents there are in the world that thus give up their children to be posset by the Devil, for want of an early acquainting them with the wayes of God and piety, indeed how few there are, that do conscionable perform this duty, is too apparent by the strange rudeness, and ignorance, that is generally among youth: the children of those who call themselves Christians, being frequently as ignorant of God and Christ, as the meerest Heathens. But whoever they are, that thus neglect this great duty, let them know that it is not onely a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves. For as God sayes to the careless watchmen, *Ezech.* 3. 18. *That if any soul perish by his negligence, that soul shall be required at his hands*, so surely will it fare with all parents, who have this office of watch-men intrusted to them by God over their own children: *A second* part of education is the bringing them up to some imployment, busying them in some honest exercise, whereby they may avoid that great *snare of the Divel, Idleness*, and also be taught some useful art or trade, whereby when they come to age, they may become profitable to the *Commonwealth*, and able to get an honest living to themselves.

20. To

Means towards the educating of children.

20. To this great duty of *educating* of *children*, there is required as means, *first encouragement*, *secondly*, *correction*: *incouragement* is *first* to be tryed, we should endeavour to make children in love with duty, by offering them rewards and invitations, and whenever they do well take notice of it, and encourage them to go on. It is an ill course some parents hold, who think they must never appear to their children, but with a face of sowreness and austerity; this seems to be that, which St. *Paul* forwarnes parents of, when he bids *fathers* not to *provoke their children to wrath*, *Col.* 3. 21. To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apostle tels us in the same verse, what will be the issue of it, they will be discouraged, they will have no heart to go on in any good course, when the parent affords them no countenance. The *second* means is correction, and this becomes seasonable, when the former will do no good, when all faire means, perswasions, and encouragements prevail not, then there is a necessity of using sharper; and let that be first tryed in words, I mean not by railing and foul language, but in sober, yet sharp reproof; but if that fail too, then proceed to blowes, and in this case as *Solomon* sayes, *he that spareth his rod, hateth his son*, *Prov.* 13. 24 'Tis a cruel fondness, that to spare a few stripes at present, will adventure him to those sad mischiefs, which commonly befall the child, that

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is left to himself. But then this correction must be given in such a manner, as may be likely to do good; to which purpose it must first be given timely; the child must not be suffered to run on in any ill, till it have got a habit, and a stubbornes too. This is a great error in many parents, they will let their children alone for divers years, to do what they list, permit them to lye, to steal, without ever so much as rebuking them, nay, perhaps please themselves to see the witty shifts of the child, and think it matters not what they do while they are little: But alas! all that while the vice gets root, and that many times so deep a one, that all they can do afterwards, whether by words or blowes, can never pluck it up. *Secondly*, correction must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. *Thirdly*, it must not be given in rage, if it be, it will not only be in danger of being immoderate, but it will lose its effect upon the child, who will think he is corrected, not because he has done a fault, but because his parent is angry, and so will rather blame the parent then himself, whereas on the contrary, care should be taken to make the child as sensible of the fault, as of the smart, without which he will never be throughly amended.

The parent to watch over their souls even when they are grown up.

21. *Thirdly*, after children are grown up, & are past the age of education, thereare yet other offices for the parent to perform to them; the parent is still to watch over them, in respect of

of their souls, to observe how they practice those precepts, which were given them in their education, and accordingly to exhort, incourage, or reprove, as they find occasion.

To provide for their subsistence.

22. So also for their outward estate, they are to put them into some course of living in the world; if God have blest the parents with wealth, according to what he hath, he must distribute to his children, remembring that since he was the instrument of bringing them into the world, he is according to his ability to provide for their comfortably living in it, they are therefore to be look't on very unnatural parents, who, so they may have enough to spend in their own riots, and excesse, care not what becomes of their children, never think of providing for them. Another fault is usual among parents in this business; they defer all the provisions for them, till themselves be dead, heap up perhaps great matters for them against that time, but in the mean time afford them not such a competency, as may enable them to live in the world. There are several mischiefs come from this: first it lessens the childs action to his parent, nay, sometimes it proceeds so far, as to make him wish his death, which though it be such a fault, as no temptation can excuse in a child, yet 't is also a great fault in a parent to give that temptation. *Secondly*, it puts the child upon shifts, and tricks, many times dishonest ones, to supply his necessities; this is, I doubt not, a common effect of it, the hardness of parents has often

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put men upon very unlawful courses, which when they are once acquainted with, perhaps they never leave, though the first occasion cease; and therefore parents ought to beware, how they run them upon those hazards. Besides the parent loses that contentment, which he might have in seeing his children live prosperously and comfortably, which none but an arrant earth-worm would exchange for the vain imaginary pleasure of having money in his chest. But in this business of providing for children, there is yet another thing to be heeded, and that is, that the parent get that wealth honestly, which he makes their portion; else 'tis very far from being a provision, there is such a curse goes along with an ill-gotten estate, that he that leaves such a one to his child, do but cheat, and deceive him, makes him believe he has left him wealth, but has withall put such a canker in the bowels of it, that is sure to eat it out. This is so common an observation that I need say nothing to confirm the truth of it; would God it were as generally laid to heart, as it seems to be generally taken notice of: Then surely parents would not account it a reasonable motive to unjust dealing, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to spoil them of whatever they have lawfully gathered for them, the least mite of unlawful gain being of the nature of leaven, which *sowres the whole lump*, bringing down curses upon all

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a man poſſeſſeth. Let all parents therefore ſatisfie themſelves with ſuch proviſions for their children as God ſhall enable them honeſtly to make, aſſuring themſelves how little ſoever it be, 'tis a better portion then the greateſt wealth unjuſtly gotten, according to that of *Solomon*, *Pro.* 16. 8. *Better is a little with righteouſneſs, then great revenues without right.*

To give them good example.

23. A *fourth* thing the parent owes to the child is *good example*. He is not only to ſet him rules of vertue, and godlineſs; but he muſt himſelf give him a pattern in his own practice, we ſee the force of example is infinitely beyond that of precept, eſpecially where the perſon is one, to whom we bear a reverence, or with whom we have a continual converſation, both which uſually meet in a Parent. It is therefore a moſt neceſſary care in all Parents to behave themſelves ſo before their children, that their example may be a means of winning them to vertue. But alas! this age affords little of this care, nay, ſo far 'tis from it, that there are none more frequently the inſtruments of corrupting children, then their own Parents. And indeed how can it be otherwiſe, while men give themſelves liberty to all wickedneſs; 'tis not to be hoped, but that the children which obſerve it, will imitate it; the child that ſees his father drunk, will ſure think, he may be ſo too, as well as his father. So he that hears him ſwear, will do the like, and ſo for all other vices, and if any Parent

that

that is thus wicked himself, should happen to have so much more care of his childs Soul, then his own; as to forbid him the things which himself practices, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that, which himself freely does, and so he is never likely to be wrought upon by it. This consideration layes a most strict tye upon all Parents, to live Christianly, for otherwise they do not onely hazard their own Souls, but those of their children also, and as it were purchase an estate of inheritance in Hell.

To bless them.

24. A *fifth* duty of Parents is *blessing their children*; the way of doing that is double, *first*, by their prayer; they are by daily and earnest prayers to commend them to Gods protection and blessing, both for their spiritual and temporal estate; and *secondly* by their piety they are to be such persons themselves as that a blessing may descend from them upon their posterity. This is often promised in Scripture to godly men, that their *seed shall be blessed*. Thus in the *second commandment*, God promises to *shew mercy to the thousand generation of them that love him and keep his commandments*. And it is very observable in the *Jews*, that though they were a *stiffe necked generation*, and had very grievously provoked God, yet the godlines of their *forefathers*, *Abraham*, *Isaac*, and *Jacob*, did many times move God to save them from destruction: on the other side, we see that

even

even good men have fared the worse for the iniquities of their fathers. Thus when *Josiah* had destroyed idolatry restored Gods service, and done good beyond all the Kings that were before him, yet there was an old arreare of *Manasseh* his *grandfather*, which all this piety of his would not blot out, but he resolves to cast *Judah* also out of his sight, as you may read at large, 2 *Kings* 23. If therefore parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entaile a blessing upon them.

To give no unreasonable commands.

25 *Sixthly*, parents must take heed, that they use their power over their children with equity, and moderation, not to oppress them with *unreasonable commands*, only to exercise their own authority, but in all things of weight to consider the real good of their children, and to presse them to nothing, which may not consist with that. This is a rule whereof parents may often have use, but in none greater, then in the business of marrying their children, wherein many that otherwise are good parents have been to blame, when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclination, which is a great tyranny, and that which frequently betrayes them to a multitude of mischiefs, such as all the wealth in the world cannot repaire. There are two things, which parents ought especially to consider in the matching of their children; the *first*, how they may

may live Christianly, and to that purpose to chuse a vertuous and pious person, to link them with: the second is, how they may live cheerfully and comfortably in this world; and to that end though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after: that which much more tends to the happiness of that state, is the mutual kindness, and fitting of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no parent ought to thrust a child into it. I have now done with the *first* sort of relation, that of a parent.

PARTITION XV.

Of DUTY to BRETHREN, *and Relations; Husband, Wife; Friends, Masters, Servants.*

§ 1. THE *second* sort of relation is that of a *brother*; now brotherhood may be two fold, either *natural*, or *spiritual*, the *natural* may in the largest extent contain under it all mankind, all that partake of the same nature, but I shall not consider it so in this place, having already mentioned those ge- Dues to brethren.

Natural. general duties, which belong to all as such. I now speak of that natural brother-hood, that is between those that are the children of the same immediate parent; and the duty of these is to have united hearts, and affections: This nature points out to them, they partaking in a more especial manner, of each others substance, and therefore ought to have the greatest tenderness and kindness, each to other; thus we see *Abraham* make it an argument, why there should be no contention between him and *Lot*, because they were brethren, *Gen.* 13.8. And though by brethren there is meant only cousins, yet that helps the more strongly to conclude, that this neerer relation is in reason to be a greater barr to strife, as also that this kindness is in some degree to be extended to all that have any neerness of blood to us.

The necessity of love among brethren. 2. This kindness and love between brethren and sisters ought to be very firmly grounded in their hearts, if it be not, they will be of all others in most danger of disagreeing; for the continual conversation that is among them, whilst they are at home in the fathers house, will be apt to minister some occasion of jar. Besides the equality that is among them in respect of birth, often makes them inclinable to envy each other, when one is in any respect advanced above the other. Thus we see *Josephs* brethren envyed him, because he had most of his fathers love, and *Rachel* envyed her sister *Leah*, because she was fruitful; therefore for the preventing of such temptations, let

let all who have brethren and sisters, possesse their mind with a great and real kindness to them, look on them as parts of themselves, and then they wil never think fit either to quarrel with them, or to envy them any advantage, any more then one part of the body does another of the same body, but will strive to advance, and help forward the good of each other.

3. The *second* kind of *brotherhood* is *spiritual*; that contains all those who profess the same faith with us: the Church in our baptism becomes a mother to each baptized person, and then surely they that have the relation of children to her, must have also the relation of brethren to each other; and to this sort of brethren also we owe a great deal of tenderness and affection; the spiritual bond of Religion, should of all others the most closely unite our hearts. This is the brotherhood which St. *Peter* exhorts us to love, 1 *Pet.* 2. 17. And to it we are in an especial manner bound to do all good offices, *Do good*, saith the Apostle, *to all, but especially to them that are of the houshold of faith*, *Gal.* 6. 10. Our compassions are to be most melting towards them of all others, in all their needs; Christ tels us, that *whosoever gives but a cup of cold water to any in the name of a disciple shall not lose his reward*, *Mat.* 10. 42. From whence we may assure our selves that this peculiar love to Christians, as Christians, is very acceptable in his sight. *Spiritual brotherhood*

4. Several duties there are required of us to these *brethren*; one principal, is the holding

Our duty to hold communion with these brethren.

communion with them, and that first in doctrine, we are constantly to continue in the belief and profession of all those necessary truths, by which we may be markt out as followers, and disciples of Christ; this is that faith, which St. *Jude* speaks of, which was *once delivered to the Saints*, *Jude* 3. by keeping whereof we continue still united to this spiritual brotherhood, in respect of profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb.* 10. 22. *Let us hold fast the profession of our faith without wavering*. *Secondly*, we are also as opportunity serves, to communicate with them in all holy offices; we must be diligent in frequenting the assemblies of the Saints, which is as it were the badg of our profession, and therefore he that willingly withdraws himself from these, gives ground to suspect, he will be apt to renounce the other also. But these parts of communion we find strictly maintained by the first Christians, *Acts* 2. 42. *They continued stedfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers*: they continued, and that stedfastly, they were not frighted from it by any persecutions, though that were a time wherein they were tryed with the sharpest sufferings; which may teach us, that it is not the danger, that attends this duty can acquit us of it.

To bear with their infirmities.

5. *Secondly*, we are to bear with the *infirmities* of our Christian brethren, according

to the advice of St. *Paul*, *Rom.* 15. 1. *We that are strong ought to bear the infirmities of the weak.* If one that holds all necessary Christian truth, happen yet to be in some error, we are not for this either to forsake his communion, or despise his person. This St. *Paul* teaches us in the case of that weak brother, who by error made a causeless scruple about meats, *Rom.* 14. where he bids the stronger Christians, that is, those who being better instructed, discerned him to be in an error, yet to receive him nevertheless, and not to despise him, as on the other side, he bids that weak one not to judge the stronger; the lesser differences in opinion must be born with on both sides, and must not in the least abate our brotherly charity towards each other.

To restore them after falls.

6. *Thirdly*, we are to endeavour the *restoring* of any fallen brother, that is, to bring him to repentance, after he hath fallen into any sin. Thus St. *Paul* commands the *Galatians*, that they should *restore him that was overtaken in a fault, considering themselves least they also were tempted.* We are not to look on him as a cast-away to give him over as utterly desperate, neither are we to triumph over him, in respect of our own innocence, like the proud Pharisee, over the poor Publican, *Luke* 18. 11. but we are meekly to endeavour his recovery, remembring that our own frailty is such, that we are not secure from the like falls.

To sympathy with them.

7. *Fourthly*, We are to have a *Sympathy*,

and fellow feeling with these brethren, to be neerly toucht with whatsoever befals them, either as they are considered in society, or in single persons. In *society* first, and so they make up a Church, & that either the universal, which is made up of all Beleevers throughout the world, or any particular Church, which is made up of all the Beleevers in that particular Nation, and whatever happens to either of these, either the whole Church in general, or any such single part of it, especially that whereof our selves are members, we are to be much affected and moved with, to rejoice in all the prosperities, and to mourn and bewail all the breaches, and desolations thereof, and daily and earnestly to pray with *David*, Psal. 51. 18. *O be favourable and gracious unto Sion, build thou the walls of Jerusalem*; and that especially when we see her in distress, and persecution. Whosoever is not thus toucht with the condition of the Church, is not to be lookt on, as a living member of it, for as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here: it was the observation of the Psalmist, that *Gods Servants think upon the stones of Sion, and pity to see her in the dust*. Psal. 102. 14. and surely all his servants are still of the same temper, cannot look on the ruins, and desolations of the Church, without the greatest sorrow, and lamentation. *Secondly*, we are to have this fellow-feeling with our brethren, considered as single persons; We are to account our selves concerned in every particular

cular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom.* 12. 14. *Rejoice with them that rejoice, weep with them that weep*; and again, 1 *Cor.* 12. under the similitude of the natural body he urges this duty, *Whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.* All these several effects of love we owe to these spiritual brethren. And this love is that, which Christ has made the badge of his disciples, *Jo.* 13. 35. *By this shall all men know that ye are my disciples, if ye have love one to another*; so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren.

8. The *third* relation is that between *Husband* and *Wife*. This is yet much neerer then either of the former, as appears by that Text *Eph.* 5. 31. *A man shall leave Father and Mother and cleave to his wife, and they two shall be one flesh.* Several duties there are oweing from one of these persons to the other; and *first* for the wife, she owes obedience. This is commanded by the Apostle, *Col.* 3. 18. *Wives submit your selves to your own husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is in all lawful commands; for otherwise 'tis here as in the case of all other superiors, God must be obeyed rather then man, and the wife must not upon her husbands

The wife owes to the husband obedience.

bands command do any thing which is forbidden by God. But in all things, which doth not croſs ſome command of Gods, this precept is of force, and will ſerve to condemn the peeviſh ſtubborneſs of many wives, who reſiſt the lawful commands of their husbands, onely becauſe they are impatient of this duty of ſubjection, which God himſelf requires of them. But it may here be asked, what if the husband command ſomething which though it be not unlawful, is yet very inconvenient, and imprudent, muſt the wife ſubmit to ſuch a command? To this I anſwer, that it will be no diſobedience in her, but duty, calmly and mildly to ſhew him the inconveniences thereof, and to perſwade him to retract that command; but in caſe ſhe cannot win him to it by fair intreaties, ſhe muſt neither try ſharp language, nor yet finally refuſe to obey, nothing but the unlawfulneſs of the command being ſufficient warrant for that

Fidelity. 9 *Secondly*, The wife owes *Fidelity* to the husband, and that of two ſorts; *firſt* that of the bed, ſhe muſt keep her ſelf pure and chaſt from all ſtrange embraces, and therefore muſt not ſo much as give an ear to any that would allure her, but with the greateſt abhorrence eject all motions of that ſort, & never give any man that has once made ſuch a motion to her, the leaſt opportunity to make a ſecond. *Secondly*, She owes him likewiſe Fidelity, in the managing of thoſe worldly affairs, he commits to her; ſhe muſt order them ſo, as may be moſt

to

to her husbands advantage, and not by deceiving, and cozening of him imploy his good to such uses as he allowes not of.

10. *Thirdly*, She owes him *Love*, and together with that all friendliness and kindness of conversation; she is to endeavour to bring him as much assistance, and comfort of life, as is possible, that so she may answer that special end of the womans creation, the being a help to her husband, *Gen.* 2. 13. and this in all conditions, whether health, or sickness, wealth, or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him, as she can. To this all sullenness, and harshness, all brawling, and unquietness is directly contrary, for that makes the wife the burden, and plague of the man, in stead of a help and comfort; And sure if it be a fault to behave ones self so to any person, as hath already been shewed, how great must it be to do so to him, to whom the greatest kindness and affection is owing? *Love.*

11. Nor let such wives think that any faults, or provocations of the husband can justifie their frowardness, for they will not, either in respect of Religion or discretion. Not in religion for where God has absolutely Commanded a duty to be paid, 'tis not any unworthiness of the person can excuse from it; Nor in Discretion, for the worse a husband is, the more need there is for the wife to carry her self with that gentleness and sweetness, that may *The faults of the Husband acquits not from these duties.*

may be most likely to win him. This is the advice St. *Peter* gave the wives of his time, 1 *Pet.* 3. 1. *Likewise ye wives be in subjection to your own husbands, that if any obey not the word, they may without the word be won by the conversation of the wives.* It seems the good behaviour of the wives was thought a powerful means even to win men from *Heathenism* to *Christianity*, and sure it might now a dayes have some good effects, if women would have but the patience to try it: At the least, 'twould have this, that it would keep some tolerable quiet in Families, whereas on the other side the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods, but can give some instance of it. How many men are there, that to avoid the noise of a froward wife, have fallen to company keeping, & by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administring that temptation. But whenever there happens any thing, which in kindness to her husband, she is to admonish him of, let it be with that softness, and mildness, that it may appear 'tis love, and not anger, that makes her speak.

The Husband owes several duties to the Wife love.

12. There are also on the *Husbands* part several duties. There is *first* Love, which Saint *Paul* requires, to be very tender and passionate towards the wife, as appears by the similitudes he useth in that matter, *Eph.* 5. The one that of the love a man bears to his natural body, *No man*, sayes he, ver. 27. *ever hated*

hated his own flesh, but nourisheth and cherisheth it. The other the love that Christ bears to his Church, which is far greater, ver. 26. both which he sets as patterns for this love of husbands towards their wives. This utterly forbids all harshness, and roughness to them; Men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing, that may be hurtful, and grievous to them, no more then they would cut, and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like humane creatures consider, whether that be to love them, as their own bodies

13. A *second* duty of the *Husband*, is *Faithfulness* to the Bed. This is by God as well required of the husband, as the wife, and though the world do seem to look on the breach of this duty, with less abhorrence in the husband, yet sure before that Just Judge, the offence will appear no less on the mans side, then the womans. This is certain, 'tis in both a breach of the vow, made to each other, at their Marriage, and so besides the uncleanness, a down-right perjury, and those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, then meerly of the sin. *Faithfulness.*

14. A *third* duty of the husband is to *maintain*, and *provide* for the wife. He is to let her partake with him in those outward good things, wherewith God hath blest him, and *Maintenance.*

and neither by niggardliness debar her of what is fit for her, nor yet by unthriftiness so waste his goods that he shall become unable to support her. This is certainly the duty of the husband, who being, as hath been said, to account his wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the wife from her part of labour and industry, when that is requisite, it being unreasonable the husband should toil to maintain the wife in idleness.

Instruction. 15. *Fourthly*, The husband is to *instruct* the wife in the things which concern her eternal welfare, if she be ignorant of them. Thus St. *Paul* bids the *wives learn of their husbands at home*, 1 *Cor.* 14. 36. which supposes, that the husband is to teach her. Indeed it belongs to every Master of a Family to endeavour, that all under his charge be taught all necessary things of this kind, and then sure more especially his wife, who is so much nearer to him, then all the rest. This should make men careful to get knowledge themselves, that so they may be able to perform this duty they owe to others.

Husbands and Wives mutually to pray for and assist each other in all good.

16. *Lastly*, *Husbands* and *Wives*, are mutually to pray for each other, to beg all blessings from God, both temporal and spiritual, & to endeavour all they can to do all good to one another, especially all good to each other Souls, by stirring up to the performance of duty and dissuading, and drawing back from

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all sin, and by being like true yoke-fellowes, helpful and assistant to each other in the doing of all sorts of good, both to their own Family, and all others within their reach. This is of all other the truest, and most valuable love. Nay, indeed how can it be said they do love at all, who can contentedly let each other run on in a course that will bring them to eternal misery? And if the love of husbands and wives were thus grounded in Vertue and Religion, 'twould make their lives a kind of Heaven on earth, 'twould prevent all those contentions, and brawlings, so common among them, which are the great plagues of Families, and a lesser Hell, in passage to the greater, and truly where it is not thus founded, there is little comfort to be expected in marriage.

17. It should therefore be the care of every one that means to enter upon that state, to consider advisedly before hand, and to choose such a person, with whom they may have this spiritual friendship, that is such a one, as truly feares God. There are many false ends of Marriage looked upon in the world: some Marry for Wealth, others for Beauty, and generally they are onely worldly respects, that are at all considered; but certainly he that would Marry as he ought, should contrive to make his Marriage useful to those better ends, of serving God, and saving his own Soul; at least he must be sure it be no hinderance to them, and to that purpose the vertue of the per-

The vertue of the person the chief consideration in Marriage.

person chosen in more conducing then all the wealth in the world, though I deny not, but that a competency of that may likewise be considered.

Unlawful Marriages.

18. But above all things, let all take heed, that they make not such marriages, as may not only be ill in their effects, but are actual sins at the time; such are the marriages of those that were formerly promised to some other, in which case 'tis sure they rightly belong to those, to whom they past the first promise, and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is direct adultery, as St. *Paul* tels us, *Rom.* 7. 3. The like unlawfulness there is also in the marriage of those, who are within those degrees of kindred forbidden by God, the particulars whereof are set down in the 18. and 20 of *Lev.* and whoever marries any that is within any of those degrees of neerness, either to himself, or to his deceased wife, which is as bad, commits that great sin of incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we daily see follow such rash or unlawful matches, it were well therefore if people would look on marriage, as our Church advises, as a thing not to be *undertaken lightly, unadvisedly or wantonly, to satisfie mens carnal lusts and appetites, but reverently, discreetly, advisedly, soberly*

berly, and in the fear of God; and in so doing no doubt a blessing would follow, which otherwise there is little ground to expect. I have now done with this relation between husband and wife.

19. The next is that between friends; and this relation if it be rightly founded, it is of great neerness, and usefulness, but there is none more generally mistaken in the world; men usually call them their friends, with whom they have an intimacy, and frequency of conversation, though that intimacy be indeed nothing but an agreement and combination in sin. The drunkard thinks him his friend that will keep him company, the deceitful person, him that will aid him in his cheats, the proud man, him that will flatter him: And so generally in all vices, they are look't on as friends, that advance and farther us in them. But God knows this is far from friendship, such a friend as this the Divel himself is in the highest degree, who is never backward in such offices. The true friendship is that of a direct contrary making, 'tis a concurrence and agreement in vertue, not in vice: in short, a true friend loves his friend so, that he is very zealous of his good, and certainly he that is really so, will never be the instrument of bringing him to the greatest evil. The general duty of a friend then must be resolved to be the industrious pursuit of his friends reall advantages, in which there are several particulars contained. *Friendship.* *Its duties.*

20. As *first*, *faithfulness* in all trusts committed *Faithfulness.*

mitted to him by his friend, whether that of goods or secrets; he that betrays the trust of a friend in either, is by all men look't upon with abhorrence, it being one of the highest falsnesses and treacheries, and for such treacherous wounds the wise man tels us, *every friend will depart*, *Ecclesiasticus* 22. 22.

Assistance. 21. *Secondly*, 'tis the duty of a friend to be assisting to his friend in all his outward needs; to counsel him, when he wants advice; to cheere him, when he needs comfort; to give him, when he wants relief, and to endeavour his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan* to *David*, *he loved him as his own soul*, and we see he not only contrives for his safety when he was in danger, but runs hazards himself to rescue and deliver his friend, draws his fathers anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* 20.

Admonition. 22. The *third* and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavour to advance that in piety and vertue, by all means within his power, by exhortations and encouragements to all vertue; by earnest and vehement dissuasions from all sin, and not only thus in general, but by applying to his particular wants, especially by plain and friendly reproofs, where he knows or reasonably believes there is any fault committed. This is of all others the most peculiar duty of a friend, it being indeed that which

none

none else is qualified for such an unwillingness there is in most men to hear of their faults, that those that undertake that work, had need have a great prepossession of their hearts, to make them patient of it: Nay, it is so generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into security, his not reproving will be apt to make the other think he does nothing worthy of reproof, and so he tacitely acts that basest part of a flatterer, sooths, and cherishes him in his sin; when yet farther it is considered how great need all men have at some time or other, of being admonished, 'twill appear a most unfriendly, yea cruel thing to omit it; we have that natural partialities to our selves, that we cannot so readily discern our own miscarriages, as we do other mens, and therefore 'tis very necessary they should sometimes be shewed us by those, who see them more cleerly: and the doing this at the first may prevent the multiplying of more: whereas if we be suffered to go on unreproved, it often comes to such a habit that reproves will do no good And then how shall that person be able to answer it either to God or himself, that has by his silence betrayed his friend to this greatest mischief. 'Tis the expression of God himself speaking of a friend, *thy friend which is as thine own soul, Deut.* 13.6. And sure we should in this respect account our friends as our own souls, by haveing the same jealous tenderness and watchfulness over their souls, which we ought to have of our own. It will therefore be very fit for all that have

enter'd any ſtrict friendſhip, to make this one ſpecial article in the agreement, that they ſhall mutually admoniſh and reprove each other; by which means it will become ſuch an avowed part of their friendſhip, that it can never be miſtaken by the reproved party for cenſoriouſneſs or unkindneſs.

Prayer. 23. *Fourthly*, To theſe ſeveral parts of kindneſs muſt be added that of *Prayer*, we muſt not only aſſiſt our friends, our ſelves, in what we can, but we muſt call in the Almighty aid to them, recommending them earneſtly to God for all his bleſſings, both ſpiritual, & temporal.

Conſtancy. 24. *Laſtly*, We muſt be conſtant in our friendſhips, and not out of a ſlightneſs of humour grow weary of a friend, only becauſe we have had him long. This is great injuſtice to him, who if he have behaved himſelf well, ought the more to be valued, by how much the longer he has continued to do ſo: And it is great folly in our ſelves, for it is the caſting away the greateſt treaſure of humane life, for ſuch certainly is a tryed friend. The wiſeſt of men gives warning of it, *Prov.*27.16. *Thine own friend and thy fathers friend forſake not.* Nay farther, 'tis not every light offence of a friend, that ſhould make thee renounce his friendſhip, there muſt be ſome allowance made to the infirmities of men, and if thou haſt occaſion to pardon him ſomewhat to day, perhaps thou maiſt give him opportunity to requite thee to morrow; therefore nothing but unfaithfulneſs, or incorrigible vice ſhould break this band.

25. The

25. The last relation is that between *Masters* and *servants*, both which owe a duty to each other: That of the *servant* is first *obedience* to all lawful commands; this is expressly required by the *Apostle*, *Eph.* 6. 6. *Servants obey in all things your Masters*, &c. and this *obedience* must not be a grumbling and unwilling one, but ready and cheerful as he there proceeds to exhort, ver. 7. *with good will doing service*, and to help them herein, they are to consider that it is to the Lord, and not unto men; God has commanded servants thus to obey their Masters, and therefore the *obedience* they pay is to God, which may well make them do it cheerfully, how harsh, or unworthy soever the Master be, especially if what the Apostle farther urgeth, ver. 8. be considered, *that there is a reward to be expected from God for it.* *Servants owe to their Masters obedience.*

26. The *second duty* of the servant is faithfulness, and that may be of two sorts, one as supposed to eye service, the other to purloyning or defrauding. The first part of faithfulness is the doing of all true service to his Master, not only when his eye is over him, and he expect punishment for the omission, but at all times, even when his Master is not likely to discern his failing, and that servant that doth not make conscience of this, is far from being a faithful servant; this eye-service being by the Apostle set opposite to that singleness of heart, which he requires of servants, *Eph* 6. 5. 6. The second sort of faithfulness consists in *Fidelity.*

the honeſt managery of all things intruſted to him by his Maſter, the not waſting his goods (as the unjuſt ſteward was accuſed to have done *Lu.* 16.) whether by careleſs embezelling of them, or by converting any of them to his own uſe without the allowance of his Maſter. This latter is that purloyning of which the Apoſtle warnes ſervants, *Tit.* 2. 10. And is indeed no better then arrant theft, of this kind are all thoſe ways, that the ſervant hath of gaining to himſelf by the loſs and damage of his Maſter, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this ſort of unfaithfulneſs is worſe then common theft, by how much there is a greater truſt repoſed, the betraying whereof adds to the crime. As for the other ſort of unfaithfulneſs, that of waſting though without gain to themſelves, it differs not much in effect from this, the Maſter may loſe as much by the one as by the other, and then what odds is it to him, whether he be robb'd by the covetouſneſs or negligence of his ſervant, and it is ſtill the ſame breach of truſt with the former, for every Maſter is ſuppoſed to intruſt his affairs as well to the care as the honeſty of his ſervant; for t'would be little advantage to the Maſter to be ſecured, that his ſervant would not himſelf cheat him, whilſt in the mean time he would by his careleſneſs give opportunity to others to do it; therefore he that does not carefully look to his Maſters profit, deceives his truſt, as well as he that juſtly provides for his own.

27. A

27. A *third* duty of a ſervant is patience and meekneſs under the reproofs of his Maſter; *not anſwering again*, as the Apoſtle exhorts, *Tit.* 2. 9, That is not making ſuch ſurely and rude replies, as may encreaſe the Maſters diſpleaſure: A thing too frequent among ſervants, even in the juſteſt reprehenſions, whereas St. *Peter* directs them patiently to ſuffer, even the moſt undeſerved correction, even when they *do well and ſuffer for it*, 1 *Pet.* 2. 20. But the patient ſuffering of rebuke is not all that is required of ſervants in this matter, they muſt alſo mend the fault they are rebuked for, and not think they have done enough, when they have (though never ſo dutifully) given the Maſter the hearing. *Submiſſion to rebuke.*

28. A *fourth* duty of a ſervant is *diligence*; he muſt conſtantly attend to all thoſe things; which are the duties of his place, and not give himſelfto idleneſs, and ſloth, nor yet to company keeping, gameing, or any other diſorderly courſe, which may take him off from his Maſters buſineſs. All theſe are neceſſary duties of a ſervant, which they are carefully and conſcionably to perform, not ſo much to eſcape the Maſters anger as Gods, who will certainly call every one of them to an account, how they have behaved themſelves towards their earthly Maſters. *Diligence.*

29. Now on the other ſide, there are ſome things alſo owing from the *Maſters* to their *ſervants*: As *firſt* the *Maſter* is bound to be *juſt* to them, in performing thoſe conditions, *Maſters owe to their Servants Juſtice.*

on which they were hired, such are commonly the giving them food and wages, and that Master that withholds these, is an oppressor.

Admonition. 30. *Secondly*, The Master is to admonish and reprove the servant in case of fault, and that not only in faults against them, wherein few Masters are backward, but also and more especially in faults against God, whereat every Master ought to be more troubled then at those which tend only to his own loss, or inconvenience; the dishonour of God and the hazard of the meanest mans soul, being infinitely more worthy our disquiet, then any thing of the other kind can be. And therefore when Masters are presently on fire for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a sign they consider their own concernments too much, and Gods glory and their servants souls too little. This is too commonly the temper of Masters, they are generally careless how their servants behave themselves towards God, how disorder'd and profane their families are, and therefore never bestow any exhortation, or admonition, to perswade them to vertue, or draw them from vice; such Masters forget that they must one day give an account how they have governed their families. It is certainly the duty of every Ruler to endeavour to advance piety and godliness among all those that are under his charge, and that as well in this lesser dominion of a family,

ly, as in the greater of a Realm or Nation. Of this *David* was so careful, that we see he professes, *Psal.* 101. 7. *That no deceitful person should dwell in his house, that he that told lies should not tarry in his sight*, so much he thought himself bound to provide that his family might be a kind of Church, an assembly of Godly upright persons: And if all Masters would endeavour to have theirs so, they would besides the eternal reward of it, hereafter find a present benefit by it, there worldly business would thrive much the better; for if their servants were brought to make conscience of their wayes, they would then not dare either to be negligent or false.

31. But as it is the duty of Masters to admonish and reprove their servants, so they must also look to do it in a due manner, that is so, as may be most likely to do good, not in passion and rage, which can never work the servant to any thing but the despising or hating him, but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

32. A *third* duty of the Master is to set *good example* of honesty and godliness to his servants, without which 'tis not all the exhortations, or reproofs he can use, will ever do good; for else he puls down more with his *example*, then tis possible for him to build with *Good example.*

the other, and 'tis madness for a drunken, or profane Master, to expect a sober and godly family.

Means of Instruction. 33. *Fourthly*, the Master is to provide that his servants may not want means of being instructed in their duty, as also that they may daily have constant times of worshipping God, publickly by having prayers in the family; but of this I have spoken before under the head of Prayer, and therefore shall here say no more of it.

Moderation in command; 34. *Fifthly*, The master in all affairs of his own, is to give reasonable and moderate commands, not laying greater burdens on his servants then they are able to bear, particularly not requiring so much work, that they shall have no time to bestow on their souls, as on the other side he is not to permit them to live so idely as may make them either useless to him, or may betray themselves to any ill.

Encouragement in well-doing. 35. *Sixthly*, The Master is to give his servants *encouragement* in well doing, by using them with that bounty and kindness which their faithfulness and diligence and piety deserves: And finally in all his dealing with them, he is to remember that himself hath as the Apostle saith, *Eph.*6.9. *A Master in heaven*, to whom he must give account of the usage of his meanest servant on earth. Thus have I briefly run through those several relations, to which we owe a particular duty, and so have done with that first branch of duty to our neighbours; that of Justice.

PARTI-

PARTITION XVI.

Other Branches of our DUTY *to our Neighbour. Of* CHARITY *to mens Souls, Bodies, Goods, &c.*

THE *second* branch of Duty to our *Neighbours* is *Charity*, or *Love*. This is the great Gospel-duty, so often injoined us by Christ, the *New Commandment* as himself calls it, *Jo.* 13 34. *That ye love one another*, & this is again repeated twice in one Chapter, *John* 15. 12. 17. and the first Epistle of St. *John* is almost wholly spent in the perswasion to this one duty, by which we may see 'tis no matter of indifference, but most strictly required of all that profess Christ. Indeed himself has given it as the badge and livery of his Disciples, *John* 13. 35. *By this shall all men know that ye are my Disciples if ye have love one to another.* *Charity.*

This *Charity* may be considered two waies; *in the first*, in respect of the *affections*; *secondly*, of the *actions*. Charity in the *affections* is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obliged us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his Credit, *Affections.*

Credit, so this first part of Charity binds us to wish all good to them in all these.

To mens Souls.

And *first*, for the *Soul*. If we have any the least spark of Charity, we cannot but wish all good to mens Souls; Those precious things which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness, and good wishes; and therefore if we do not thus love one another, we are far from obeying that Command of loving, as he hath loved, for 'twas the Souls of men which he loved so tenderly, and both did, and suffered so much for. Of this love of his to Souls there are two great and special effects; the *first*, the purifying them here by his grace, the *second*, the making them everlastingly happy, in his glory; and both these we are so far to copy out in our kindness, as to be earnestly desirous that all men should arrive to that purity, and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped, that none that himself carried a Soul about him, could be so cruel to that of another mans, as not sincerely to wish this, did not experience shew us there are some persons, whose malice is so divelish, as to reach even to the direct contrary, the wishing not onely the sin, but the damnation of others. Thus may you have some, who in any injury, or oppression they suffer, make it their onely comfort, that their enemies will damn themselves by it; when alas! that should to a Christian be much more

more terrible, then any suffering they could bring upon him. He that is of this temper, is a disciple of Satans, not of Christ, it being directly contrary to the whole scope of that grand Christian precept, of *loving our neighbours as our selves.* For 'tis sure, no man that beleeves there is such a thing as damnation, wishes it to himself; Be he never so fond of the wayes that lead to it, yet he wishes that may not be his journeys end, and therefore by that rule of Charity should as much dread it for his Neighbour.

To their Bodies, Goods and Credit.

Secondly, We are to wish all good to the *Bodies* of men, all health and welfare, we are generally tender enough of our own bodies, dread the least pain or ill, that can befal them; Now Charity, by vertue of the forementioned precept, extends this tenderness to all others, and whatever we apprehend as grievous to our selves, we must be unwilling should befal another. The like is to be said of the other two, goods and credit, that as we wish our own thriving and reputation, so we should likewise that of others, or else we can never be said to *love our neighbour as our selves.*

Effects of this Charity.

This Charity of the *affections*, if it be sincere, will certainly have these several effects, which are so inseparable from it, that they are often in Scripture accounted as parts of the duty, and so most strictly required of us; *First*, it will keep the mind in a peaceable and meek temper towards others, so far from seeking

seeking occasions of contentions, that no provocation shall draw us to it; for where we have kindness we shall be unapt to quarrel, it being one of the especial properties of Charity, that it is *not easily provoked*, 1 *Cor.* 13. 5. and therefore whoever is unpeaceable, shewes his heart is destitute of this Charity. *Secondly*, it will breed compassion towards all the miseries of others, every mishap that befals, where we wish well, is a kind of defeat and disaster to our selves and therefore if we wish well to all, we shall be thus concerned in the calamities of all, have a reall grief, and sorrow, to see any in misery, and that according to the proportion of the suffering. *Thirdly*, it will give us joy in the prosperities of others; *Solomon* observes, *Prov.* 13. 19. That *the desire accomplished is sweet to the Soul*, and then whoever has this real desire of his neighbours welfare, his desire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by St. *Paul*, Rom. 12. 12. *Rejoice with them that rejoice, weep with them that weep.* *Fourthly*, it will excite and stir up our prayers for others; We are of our selves impotent, feeble creatures, unable to bestow blessings, where we most wish them, therefore if we do indeed desire the good of others we must seek it on their behalf, from him, whence every *good and perfect gift cometh*, Ja. 1. 17. This is so necessary a part of Charity, that without it our kindness is but an unsigni-

unsignificant thing, a kind of empty complement. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers which will otherwise be vain and fruitless. The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers, and giving of thanks *be made for all men*, 1 *Tim.* 2. 1. which precept all that have this true Charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity that it is a deceit for any man to perswade himself he hath it, who cannot produce these fruits to evidence it by.

It casts out Envy.

But there is yet a farther excellency of this grace, it guards the mind, and secures it from several great and dangerous vices; as *first* from *Envy*; This is by the Apostle taught us to be the property of Charity, 1 *Cor.* 13. 4. *Charity envieth not*; And indeed common reason may confirm this to us, for *envy* is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shewed before was the effect of love; so that if love bear sway in the heart, 'twill certainly chace out Envy. How vainly then do those pretend to this vertue, that are still grudging, and repining at every good hap of others?

Pride.

Secondly, It keeps down *Pride* and *Haughtiness*. This is also taught us by the Apostle in the forementioned place, *Charity vaunteth*

eth not it self, is not puffed up; and accordingly we find, that where this vertue of love is commanded, their humility is joyned with it. Thus it is, *Col.*3.12. *Put on therefore bowels of Mercies, Kindness, Humbleness of mind,* and *Rom.*12.10. *Be kindly affectioned one towards another with brotherly love in honour preferring one another,* where you see how close an attendant humility is of love. Indeed it naturally flowes from it, for love always sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly find it in self love, it makes us think highly of our selves, that we are much more excellent then other men. Now if love thus plac'd on our selves, beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatreds make us to overlook and neglect, and not think it reasonable either to despise them, or vaunt and magnifie our selves upon such a comparison; we should certainly find cause to put the Apostles exhortation in practice, *Phil.* 2.4. That we should *esteem others better then our selves.* Whoever therefore is of so haughty a temper, as to vilify and disdain others, may conclude he hath not this charity rooted in his heart.

Censoriousness. *Thirdly*, it casts out *censoriousness* and rash judging charity, as the Apostle saith, 1 *Cor.* 13.5. *Thinketh no evil,* is not apt to entertain ill

ill conceits of others, but on the contrary as it follows, ver. 7. *believeth all things, hopeth all things*; that is, it is forward to believe and hope the beſt of all men, and ſurely our own experience tels us the ſame, for where we love we are uſually unapt to diſcern faults, be they never ſo groſs (witneſs the great blindneſs we generally have towards our own) and therefore ſhall certainly not be likely to create them, where they are not, or to aggravate them beyond their true ſize and degree: And then to what ſhall we impute thoſe unmerciful cenſures and raſh judgments of others, ſo frequent among men, but to the want of this charity.

Fourthly, It caſts out *diſſembling* and feigned kindneſs; where this true and reall love is, that falſe and counterfeit one flyes from before it, and this is the love we are commanded to have, ſuch as is without diſſimulation, *Rom.* 12.9. Indeed where this is rooted in the heart, there can be no poſſible uſe of diſſimulation, becauſe this is in truth all that the falſe one would ſeem to be, and ſo is as far beyond it, as nature is beyond art, nay indeed as a devine vertue is beyond a foul ſin, for ſuch is that hypocritical kindneſs, and yet tis to be feared that does too generally uſurp the place of this reall charity, the effects of it are too viſible among us, there being nothing more common then to ſee men make large profeſſions to thoſe who as ſoon as their back are turned, they either deride or miſchief. *Diſſembling.*

Fifthly,

Self-seeking.

Fifthly, it casts out all mercenariness, and self-seeking, 'tis of so noble and generous a temper, that it disdains all projections for gain or advantage, love seeketh not her own, 1 *Cor.* 13. 5. And therefore that huckstering kind of love so much used in the world, which places it self only there, where it may reach in benefit, is very far from this charity.

Revenge.

Lastly, It turns out of the heart all malice and desire of revenge, which is so utterly contrary to it, that it is impossible they should both dwell in the same breast; 'tis the property of love to *bear all things*, 1 *Cor.* 13. 7. to endure the greatest injuries, without thought of making any other return to them then prayers and blessings, and therefore the malicious revengeful person, is of all others the greatest stranger to this charity.

This charity to be extended even to enemies.

'Tis true if this virtue were to be exercised but towards some sort of persons, it might consist with malice to others, it being possible for a man that bitterly hates one to love another; but we are to take notice that this charity must not be so confined, but must extend and stretch it self to all men in the world, particularly to enemies, or else it is not that divine charity commended to us by Christ. The *loving of friends*, and *benefactors* is so low a pitch that the very Publicans and sinners, the worst of men were able to attain to it, *Mat.* 5. 46. And therefore 'tis not counted rewardable in a Disciple of Christ; No, he expects we should soar higher, and therefore hath set us this more

spiri-

spiritual; and excellent precept of loving of enemies, *Mat.* 5. 44. *I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you*, and whoever does not thus, will never be owned by him for a disciple. We are therefore to conclude, that all which hath been said concerning this Charity of the affections must be understood to belong as well to our spitefullest enemy, as our most obliging friend. But because this is a duty, to which the froward nature of man is apt to object much, 'twill not be amiss to insist a little on some considerations, which may inforce it on us.

Motives thereunto.

Command of Christ.

And *first* consider, what hath been already touch't on, that it is the *Command* of *Christ*, both in the Text above mentioned, and multitudes of others, there being scarce any precept so often repeated in the New Testament, as this of loving and forgiving of enemies. Thus *Eph.* 4. 32. *Be ye kind one to another, tender hearted, forgiving one another*; and again, *Col.* 3. 13. *Forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.* So also, 1 *Pet.* 3. 9. *Not rendring evil for evil, nor railing for railing, but contrariwise Blessing.* A whole volume of Texts might be brought to this purpose, but these are certainly enough, to convince any man, that this is strictly required of us by Christ, and indeed I think, there are few that

ever heard of the Gospel, but know it is so. The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay, not onely so, but even publickly avow, and profess the contrary, as we daily see they do, it being ordinary to have men resolve, and declare, that they will not forgive such, or such a man, and no consideration of Christs Command can at all move them from their purpose. Certainly these men understand not what is meant by the very word *Christian*, which signifies a Servant, and Disciple of Christ, and this Charity is the very badg of the one, the lesson of the other; and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own as their Master. *If I be a Master*, saith God, *where is my fear?* Mal. 1. 6. Obedience and reverence are so much the duties of Servants, that no man is thought to look on him as a Master, to whom he payes them not. *Why call ye me Lord, Lord, and do not the things that I say?* saith Christ, *Luk.* 6. 46. The whole world is divided into two great Families, *Christs*, and *Satans*, and the obedience each man payes, signifies to which of these Masters he belongs, if he obey *Christ*, to *Christ*; if *Satan*, to *Satan*. Now this sin of malice, and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him,

'tis

'tis the taking his livery on our backs, the proclaiming whose servants we are; What ridiculous impudence is it then, for men that have thus entred themselves of Satans Family, to pretend to be the Servants of Christ? Let such know assuredly, they shall not be owned by him, but at the great day of accompt, be turned over to their proper Master, to receive their wages, in fire and brimstone.

A second consideration is the example of God: this is an argument Christ himself thought fit to use, to impress this duty on us, as you may see *Luk.* 6. 35, 36. where after having given the Command of *Loving enemies*, he incourages to the practice of it, by telling, that it is that which will make us *the Children of the Highest* (that is, 'twill give us a likeness and resemblance to him, as children have to their Parents) *for he is kind to the unthankful and to the evil*; *And to the same purpose*, you may read *Mat.* 5. 45. *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*; And sure this is a most forcible consideration to excite us to this duty. God, we know, is the fountain of perfection, and the being like to him, is the summe of all we can wish for; and though it was Lucifers fall, his ambition to be like the most high, yet had the likeness he affected been onely that of Holyness and Goodness, he might still have been an Angel of light; This desire of imitating our Heavenly Father is the especial mark of a *Example of God.*

child of his. Now this kindness and goodness to enemies is most eminently remarkable in God, and that not onely in respect of the temporal mercies, which he indifferently bestowes on all, his *sun and rain on the unjust*, as in the Text forementioned, but chiefly in his spiritual mercies. We are all by our wicked works *Col.* 1. 21. *Enemies to him*; and the mischief of that enmity would have fallen wholly upon our selves. God had no motive besides that of his pity to us, to move a reconciliation, yet so farr was he from returning our enmity, when he might have revenged himself to our eternal ruine, that he designes, and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindness, but the means he used for effecting this, is yet far beyond it. He *sent his own Son* from Heaven, to work it, and that not onely by perswasions, but sufferings also; So much did he *prize* us miserable creatures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we have in Christ both laying down his life for us enemies, and also in that meek manner of doing it, which we find excellently set forth by the Apostle, 1 *Pet.* 2. 22. 23. 24. and commended to our imitation. Now surely when all this is considered, we may well make St. *Johns* inference, *Beloved, if God so loved us, we ought also to love one another*, 1 *John* 4. 11. how shameful a thing is it for us to retain displea-

sures

sures against our brethren, when God thus layes by his towards us, and that when we have so highly provoked him?

This directs to a third consideration, the comparing our sins against God, with the offences of our brethren against us, which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects; For first, there is the majesty of the person, against whom we sin, which exceedingly encreases the gilt, whereas between man and man, there cannot be so great a distance, for though some men are by God advanced to such eminency of dignity, as may make an injury offered to them the greater, yet still they are but men of the same nature with us, whereas he is *God blessed for ever*; *Secondly*, there is his *soveraignity* and *power*, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepest manner bound to perfect obedience, whereas all the soveraignity that one man can possibly have over another, is but imparted to them by God, and for the most part there is none of this neither in the case, quarrels being most usual among equals. *Thirdly*, there is his infinite bounty and goodness to us, all that ever we enjoy, whether in relation to this life, or a better being wholly his free gift, and so there is the foulest ingratitude added to our other crimes; in which respect also 'tis impossible for one man to offend against another in such a degree,

The disproportion between our offences against God and mens against us.

for though one may be (& too many are) guilty of unthankfulness towards men, yet because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be neer so great as towards God it is. *Lastly*, there is the greatness and multitude of our sins against God, which do infinitely exceed all that the most injurous man can do against us, for we all sin much oftner and more hainously against him then any man, be he never so malicious, can find opportunity is of injuring his brethren. This inequality and disproportion our Saviour intimates in the parable, *Matt.* 18. where our offences against God are noted by the ten thousand talents, whereas our brethrens against us are described by the hundred pence, a talent hugely out-weighs a penny, and ten thousand out numbers a hundred, yet so and much more does the weight and number of our sins exceed all the offences of others against us: Much more might be said to shew the vast inequality between the faults which God forgives us, and those we can possibly have to forgive our brethren: But this I suppose may suffice to silence all the objections of cruel and revengeful persons, against this kindness to enemies. They are apt to look upon it as an absurd and unreasonable thing, but since God himself acts it in so much a higher degree, who can without blasphemy say 'tis unreasonable? If this, or any other spiritual duty appear so to us, we may learn the reason from the Apostle, 1 *Cor.* 2. 14.

The carnal man receiveth not the things of the Spirit of God, for they are foolishness unto him; 'tis the carnality and fleshlines of our hearts, that makes it seem so, and therefore in stead of disputing against the duty, let us purge our hearts of that, and then we shall find that true which the spiritual Wisdom affirms of her Doctrines, *Pro.* 8. 9. *They are all plain to him that understandeth, and right to them that find knowledge.*

Nay, this loving of enemies is not only a reasonable, but a pleasant duty, and that I propose as a fourth consideration; there is a great deal of sweetness and delight to be found in it; of this I confess none can so well judge as those that have practised it, the nature even of earthly pleasures being such, that 'tis the injoyment only that can make a man truly know them: No man can so describe the taste of any delicious thing to another, as that by it he shall know the relish of it, he must first actually taste of it, and sure 'tis more so in spiritual pleasures, and therefore he that would fully know the sweetness and pleasantness of this duty, let him set to the practice and then his own experience will be the best informer: But in the mean time, how very unjust, yea, and foolish is it, to pronounce ill of it before tryal: for men to say this is irksome, and intolerable, who never so much as once offered to trie whether indeed it were so or no? Yet by this very means an ill opinion is brought up of this most delightful duty, and passes currant among men,

Pleasantness of this Duty.

whereas in all justice the testimony of it should be taken only from those who have tryed it, and they would certainly give another account of it.

Compared with the painfulness of the contrary.

But though the full knowledg hereof is to be had onely by his neerer acquaintance, yet methinks even those who look on it but at a distance, may discern somewhat of amiableness in it, if no other way, yet at least by comparing it with the uneasiness of its contrary; malice and revenge are the most restless tormenting passions that can possesse the mind of a man, they keep men in perpetual study and care how to effect their mischievous purposes, it disturbs their very sleep, as *Solomon* observes *Pro.* 4. 16. *They sleep not except they have done mischief, and their sleep is taken away except they cause some to fall.* Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them; a remarkable example of this we have in *Haman*, who though he abounded in all the greatnesse and felicity of the world, yet the malice he had to a poor despisable man *Mordecai*, kept him from tasting contentment in all this, as you may see, *Esther* 5. where after he had related to his friends all his prosperities, ver. 11. he concludes thus, ver. 12. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the Kings gate.* On the other side, the peaceable spirit, that can quietly passe by all injuries and affronts, enjoyes a continual calm, and is above the malice of his enemies, for let them

them do what they can, they cannot rob him of his quiet, he is firm as a rock, which no storms or windes can move; when the furious and revengeful man is like a wave which the least blast tosses and tumbles from its place. But besides this inward disquiet of revengeful men, they often bring many outward calamities upon themselves; they exasperate their enemies, and provoke them to do them greater mischiefs, nay oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which 'tis ordinary to see men sacrifice *Goods*, *Ease*, *Credit*, *Life*, nay *soul* it self, not caring what they suffer themselves so they may spite their enemy; so strangly does this wretched humour besott and blind men. On the contrary, the meek person he often melts his adversary, pacifies his anger; *A soft answer turns away wrath*, saith *Solomon*, *Prov.* 15. 1. And sure there is nothing can tend more to that end; but if it do happen that his enemy be so inhumane, that he misse of doing that, yet he is still a gainer by all he can suffer. For first, he gains an opportunity of exercising that most Christian grace of charity and forgiveness; and so at once of obeying the command and imitating the example of his Saviour, which is to a true Christian spirit a most valuable advantage; and then secondly, he gains an accession and encrease to his reward hereafter. And if it be objected, that that is not to be reckoned in to the present pleasure of the duty: I answer, that the

expecta-

expectation and belief of it is, and that alone is a delight infinitely more ravishing than the present enjoyment of all sensual pleasures can be.

If we forgive not, God will not forgive us.

The fourth consideration is, the danger of not performing this duty, of which I might reckon up divers, but I shall insist only on that great one, which contains in it all the rest, and that is the forfeiting of our own pardon from God, the having our sins against him kept still on his score, and not forgiven. This is a consideration, that methinks should affright us into good nature; if it do not, our malice is greater to our selves then to our enemies. For alas! what hurt is it possible for thee to do to another, which can bear any compassion with that thou doest thy self, in loosing the pardon of thy sins? which is so unspeakable a mischief, that the Divel himself with all his malice cannot wish a greater, 'tis all he aimes at, *first*, that we may sin, and then that those sins may never be pardoned, for then he knows he has us sure enough, Hell, and damnation being certainly the portion of every unpardoned sinner, besides all other effects of Gods wrath in this life; consider this, and then tell me what thou hast got by the highest revenge, thou ever actedst upon another. 'Tis a deviliſh phrase in the mouth of men, that revenge is sweet: But is it possible there can be (even to the most distemper'd palate) any such sweetnesse in it, as may recompence that everlasting bitternesse that attends it? 'Tis

'Tis certain, no man in his wits can upon sober judging, imagine there is. But alas! we give not our selves time to weigh things, but suffer our selves to be hurryed away with the heat of an angry humour, never considering how dear we must pay for it; like the silly Bee, that in anger leaves at once her sting and her life behind her, the sting may perhaps give some short pain to the flesh it licks in, but yet there is none but discerns the Bee has the worst of it, that payes her life for so poor a revenge; so it is in the greatest acts of our malice, we may perhaps leave our stings in others, put them to some present trouble, but that compared with the hurt redounds to our selves by it, is no more then that inconsiderable pain is to death. Nay not so much, because the mischiefs, that we bring upon our selves are eternal, to which no finite thing can bear any proportion. Remember then, whensoever thou art contriving, and plotting a revenge, that thou quite mistakest the mark thou thinkest to hit thy enemy, and lo! thou woundest thy self to death. And let no man speak peace to himself, or think that these are vain terrors, and that he may obtain pardon from God, though he give none to his brethren. For he that is truth it self has assured us the contrary, *Mat.* 6. 15. *If ye forgive not men their trespasses, neither will your father forgive your trespasses.* And least we should forget the necessity of this duty, he has inserted it into our daily Prayers, where we make it the condition, on which we beg

beg pardon from God; *Forgive us our trespasses as we forgive them that trespass against us.* What a heavy curse then does every revengeful person lay upon himself, when he sayes this Prayer, he does in effect beg God not to forgive him, and 'tis too sure that part of his Prayer will be heard, he shall be forgiven just as he forgives, that is not at all. This is yet farther set out to us in the parable of the Lord, and the servant, *Mat.* 18. the servant had obtained of his Lord the forgiveness of a vast debt, ten thousand talents, yet was so cruel to his fellow servant, as to exact a poor trifling summ of an hundred pence, upon which his Lord recals his former forgiveness, and charges him again with the whole debt, and this Christ applies to our present purpose, ver. 35. *So likewise shall my heavenly father do unto you, if ye from your hearts forgive not every man his brother their trespasses.* One such act of uncharitableness is able to forfeit us the pardon God hath granted us, and then all our sins return again upon us, and sink us to utter ruine. I suppose it needless to heap up more Testimonies of Scripture, for the truth of this, these are so cleere, as may surely serve to perswade any man, that acknowledg Scripture, of the great and fearful danger of this sin of uncharitableness. The *Lord possess all our hearts with such a just sense of it as may make us avoid it.*

Gratitude to God. The Last consideration I shall mention, is that of gratitude. God has shewed wonderful mercies to us, Christ has suffered heavy things

to

to bring us into a capacity of that mercy and pardon from God: And shall we not then think our selves obliged to some returns of thankfulness? If we will take the Apostles judgment he tells us, 2 Cor. 5. 15. *That since Christ dyed for us all, it is but reasonable that we should not henceforth live unto our selves, but unto him that dyed for us.* Indeed were every moment of our life consecrated to his immediate service, twere no more then common gratitude requires, and far less, then such inestimable benefits deserve, what a shameful unthankfulness is it then, to deny him so poor a satisfaction as this, the forgiving our brethren? Suppose a man that were ransomed either from death or slavery, by the bounty & sufferings of another, should upon his release be charged by him, that so freed him in return of that kindness of his, to forgive some slight debt, which was owing him by some third person, would you not think him the unthankfullest wretch in the world, that should refuse this to so great a benefactor? yet such a wretch, & much worse is every revengeful person: Christ hath bought us out of eternal slavery, and that not with *corruptible things, as silver and gold*, 1 Pet. 1. 8. *But with his own most precious blood*, and hath earnestly recommended to us the love of our brethren, and that with the most moving arguments drawn from the greatness of his love to us; and if we shall obstinately refuse him in so just, so moderate a demand, how unspeakable a vileness is it? and yet this we do downright, if we keep any malice or grudg

to

to any person whatsoever. Nay, further this is not barely an unthankfulness, but there is also joyned with it a horrible contempt, and despising of him. This Peace and unity of brethren was a thing so much prized and valued by him, that when he was to leave the world, he thought it the most precious thing he could bequeath; and therefore left it by way of legacy to his Disciples, *Joh.* 14 27. *Peace I leave with you*; we use to set a great value on the slightest bequests of our dead friends, so exceeding careful not to lose them; and therefore if we wilfully bangle away this so precious a Legacy of Christ, 'tis a plain sign we want that love and esteem of him, which we have of our earthly friends, and that we despise him as well as his Legacy. The great prevailing of this sin of uncharitableness has made me stand thus long on these considerations for the subduing it. *God grant they may make such impression on the reader, as may be available to that purpose.*

The first rising of rancour to be suppress.

I shall add only this one advice, that these or whatsoever other remedies against this sin must be used timly: 'Tis oftentimes the frustrating of bodily medicines, the applying them too late, and 'tis much oftner so in spiritual, therefore if it be possible, let these and the like considerations be so constantly and habitually fixt in thy heart, that they may frame it to such meekness as may prevent all risings of rancour or revenge in thee, for it is much better they should serve as armour to prevent, then as balsome to cure

cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the foregoing considerations, and withal, that this is a time, and season of trial to thee, wherein thou mayest shew how thou hast profited in Christs School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offence of thy brother, or else of obeying and pleasing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, betimes, before thou be inflamed, for if this fire be throughly kindled, it will cast such a smoak, as will blind thy reason, and make thee unfit to judge even in this so very plain case, whether it be better by obeying God, to purchase to thy self eternally bliss, or by obeying Satan, eternal torments. Whereas if thou put the question to thy self before this commotion, and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; And then unless thy will be so perverse that thou wilt deliberately choose death, thou wilt surely practice according to that sentence of thy understanding; I shall add no more on this first part of Charity, that of the Affections.

I prooceed now to that of the *Actions*; And this indeed is it, whereby the former *Charity in the Actions*

must

must be approved, we may pretend great charity within, but if none break forth in the Actions, we may say of that love, as Saint *James* does of the Faith he speaks of, that it is *dead*, Jam. 2. 20. It is the loving indeed, that must *approve our hearts before God*, 1 Jo. 3. 18. Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their *Souls*, their *Bodies*, their *Goods*, and *Credit*.

Towards the mind of our Neighbour.

The Soul I formerly told you may be considered either in a natural or spiritual sense, and in both of them Charity binds us to do all the good we can. As the Soul signifies the mind of a man, so we are to endeavour the comfort and refreshment of our brethren, desire to give them all true cause of joy, & cheerfulness, especially when we see any under any sadness or heaviness, then to bring out all the cordials we can procure, that is, to labour by all Christian and fit means to chear the troubled spirits of our brethren, to *comfort them that are in any heaviness*, as the Apostle speaks, 2 *Cor.* 1. 4.

His Soul.

But the *Soul* in the spiritual sense is yet of greater concernment, and the securing of that, is a matter of much greater moment, then the refreshing of the mind onely, in as much as the eternal sorrows and sadnesses of Hell exceed the deepest sorrowes of this life; and therefore though we must not omit the former, yet on this we are to imploy our most

zealous

zealous charities? Wherein we are not to content our selves with a bare wishing well to the souls of our brethren, this alone is a sluggish sort of kindness, unworthy of those who are to imitate the great Redeemer of Souls, who did and suffered so much in that purchase. No, we must add also our endeavour to make them what we wish them. To this purpose 'twere very reasonable to propound to our selves in all our converſings with others, that one great design of doing some good to their Souls. If this purpose were fixt in our minds, we should then discern perhaps many opportunities, which now we overlook, of doing something towards it. The brutish ignorance of one would call upon thee to endeavour his instruction; the open vile of another, to reprehend & admonish him; the faint and weak vertue of another, to confirme and incourage him. Every spiritual want of thy brother may give thee some occasion of exerciſing some part of this Charity, or if the circumstances be such, that upon sober judging, thou think it vain to attempt any thing thy self, as if either thy meanness, or thy unacquaintedness, or any the like impediment, be like to render thy exhortations fruitless, yet if thou art industrious in thy Charity, thou mayest probably find out some other instrument, by whom to do it more successfully. There cannot be a nobler study, then how to benefit mens Souls, and therefore where the direct means are improper, 'tis fit

we should whet our wits for attaining of others. Indeed 'tis a shame, we should not as industriously contrive for this great spiritual concernment of others, as we do for every worldly trifling interests of our own; yet in them we are unwearied, and trye one means after another, till we compass our end: But if after all our serious endeavours, the obstinacy of men do not suffer us, or themselves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls, will not work on them, yet be sure to continue still to exhort by thy example; Let thy great care and tenderness of thy own Soul preach to them the value of theirs, and give not over thy compassions to them, but with the Prophet *Jer.* 13. 17. *Let thy Soul weep in secret for them*; and with the Psalmist, *Let rivers of waters run down thy eyes, because they keep not Gods Law*, Psal. 119. 136. Yea, with Christ himself, weep over them, who will *not know the things that belong to their peace*, Luk. 19. 42. And when no importunities with them will work, yet even then cease not to importune God for them, that he will draw them to himself. Thus we see *Samuel*, when he could not dissuade the people from that sinful purpose they were upon, yet he professes notwithstanding, that he will not cease praying for them; nay, he lookt on it as so much a duty, that it would be sin in him to omit it. *God forbid*, sayes he, *that I should sin against the*

the Lord in ceasing to pray for you, 1 *Sam.* 12. 23. Nor shall we need to fear that our prayers shall be quite lost, for if they prevail not for those for whom we pour them out, yet however they will return into our *own bosomes*, Psal. 35. 13. we shall be sure not to miss of the reward of that Charity.

Charity in respect of the Body.

In the *second* place, we are to exercise this Active Charity towards the bodies of our Neighbours; we are not onely to compassionate their pains, and miseries, but also to do what we can for their ease and relief. The good Samaritan *Luke* 10. had never been proposed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no nor good words neither that avail in such cases, as St. *James* tells us, *If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give him not those things that are needful for the body, what doth it profit?* Jam. 2. 15. 16. No sure, it profits them nothing, in respect of their bodies, and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity. This releeving of the bodily wants of our brethren, is a thing so strictly required of us, that we find it set down *Mat.* 25. as the especial thing we shall be tried by at the Last Day, on the omission whereof is grounded that dreadful sentence, ver. 41. *Depart from me ye cursed into everlasting fire, prepared*

for the Divel and his Angels. And if it shall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform our selves for the frequent and ordinary ones, then from this Chapter, where are set down these severals, *the giving meat to the hungry, and drink to the thirsty, harbouring the stranger, clothing the naked, and visiting the sick, and imprisoned;* By which visiting is meant, not a bare coming to see them, but so coming as to comfort and relieve them; for otherwise 'twill be but like the Levite in the Gospel, *Lu.*10. who came and looked on the wounded man, but did no more, which will never be accepted by God. These are common and ordinary exercises of this charity, for which we cannot want frequent opportunities. But besides these, there may sometimes by Gods especial providence fall into our hands, occasions of doing other good offices to the bodies of our neighbours; we may sometimes find a wounded man, with the *Samaritan*, and then 'tis our duty to do as he did, we may sometimes find an innocent person condemned to death, as *Susanna* was, and then are with *Daniel* to use all possible endeavour for their deliverances: This case *Solomon* seems to refer to, *Prov.*24 10. *If thou forbear to deliver him that is drawn unto death, and them that are ready to be slain, if thou say behold we know it not; doth not he that pondereth the heart, consider? and he that keepeth thy soul, doth not he know it? shall not he render*

to

to every man according to his deeds; we are not lightly to put off the matter with vain excuses, but to remember that God, who knows our most secret thoughts, will severely examine, whether we have willingly omitted the performance of such a charity: sometimes again (nay God knowes, often now a dayes) we may see a man that by a course of intemperance is in danger to destroy his health, to shorten his dayes, and then it is a due charity not only to the soul, but to the body also, to endeavour to draw him from it. It is impossible to set down all the possible acts of this corporal charity, because there may sometimes happen such opportunities, as none can foresee; we are therefore alwayes to carry about us a serious resolution of doing whatever good of this kind we shall at any time discern occasion for, and then whenever that occasion is offered, we are to look on it as a call, as it were from heaven, to put that resolution in practice. This part of charity seems to be so much implanted in our natures, as we are men, that we generally account them not only unchristian, but inhumane, that are void of it, and therefore I hope there will not need much perswasion to it, since our very nature inclines us; but certainly that very consideration will serve hugely to encrease the guilt of those that are wanting in it. For since this command is so agreeable even to flesh and blood, our disobedience to it can proceed of nothing, but a stubbornesse and resistance against God who gives it.

Partition XVII.

Of Charity, *Almsgiving, &c. Of Charity in respect of our Neighbours Credit, &c. Of* Peace-Making. *Of going to Law: Of Charity to our Enemies, &c.* Christian Duties *both* Possible *and* Pleasant.

Charity in respect of the Goods.

§. 1. THE *third* way of expressing this *Charity* is towards the *goods* or estate of our neighbour; we are to endeavour his thriving and prosperity in these outward good things; and to that end, be willing to assist and farther him in all honest wayes of improving or preserving them, by any neighbourly and friendly office. Opportunities of this do many times fall out: A man may sometimes by his power or perswasion deliver his neighbours goods out of the hands of a thief, or oppressor; sometimes again by his advice and counsel, he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to our selves, and then we are to do them, even to our rich neighbours, those that are as wealthy (perhaps much more so)

Towards the rich.

as

as our ſelves; for though *Charity* do not bind us to give to thoſe that want it leſſe then our ſelves, yet whenever we can further their profit, without leſning our own ſtore, it requires it of us: Nay, if the damage be but light to us, in compariſon of the advantage to him, it will become us rather to hazard that light damage, then loſe him that greater advantage.

2. But towards our *poor* brother, Charity tyes us to much more; we are there only to conſider the ſupplying of his wants, and not to ſtick at parting with what is our own, to relieve him, but as far as we are able give freely what is neceſſary to him. This duty of Alms-giving is perfectly neceſſary for the approving our love not only to men, but even to God himſelf, as St *John* tels us, 1 *Jo.* 3. 17. *Who ſo hath this worlds goods, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money ſo much better, that he will ſee his poor brother (who is man, and bears the image of God) ſuffer all extremities, rather then part with any thing to relieve him: On the other ſide, the performance of this duty is highly acceptable with God, as well as with men. *Towards the poor.*

3. 'Tis called, *Heb.* 13. 16. *A ſacrifice wherewith God is well pleaſed*; and again, *Phi.* 4. 18. St *Paul* cals their almes to him, *a Sacrifice acceptable, well-pleaſing to God*, and

the Church hath alwayes look't on it as such; and therefore joyned it with the ſolemneſt part of worſhip, the holy Sacrament. But becauſe even ſacrifices themſelves under the Law, were often made unacceptable by being maimed and blemiſhed, it will here be neceſſary to enquire, what are the due qualifications of this Sacrifice.

Motives of Alms-giving.

4. Of theſe there are ſome that reſpect the motive, ſome the manner of our giving. The motive may be three fold, reſpecting God, our neighbour, and our ſelves. That which reſpects God is obedience, and thankfulneſſe to him: He has commanded we ſhould give alms, and therefore one ſpecial end of our doing ſo, muſt be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the propereſt way of expreſſing our thankfulneſſe for it; for as the *Pſalmiſt* ſaith, *our goods extend not unto God, Pſal.* 16. 2. That tribute which we deſire to pay out of our eſtates, we cannot pay to his perſon. 'Tis the poor, that are as it were his Proxey and receivers, and therefore whatever we ſhould by way of thankfulneſſe give back again unto God, our alms is the way of doing it: *Secondly*, in reſpect of our neighbour, the motive muſt be a true love, and compaſſion to him, a tender fellow-feeling of his wants, and deſire of his comfort and relief: *Thirdly*, in reſpect of our ſelves, the motive is to be the hope of that eternal reward, promiſed to this performance. This

Chriſt

Christ points out to us, when he bids us *lay up our treasure in heaven*, *Mat* 6. 20. And to *make us friends of the Mammon of unrighteousness, that they may receive us into everlasting habitations*, *Lu.* 16. 9 That is by a charitable dispencing of our temporal goods to the poor, to lay up a stock in heaven, to gain a title to those endlesse felicities, which God hath promised to the charitable. That is the harvest we must expect of what we sow in these works of mercy, which will be so rich as would abundantly recompence us, though we should, as the Apostle speaks, *1 Cor.* 13. 3. *Bestow all our goods to feed the poor*: But then we must be sure that we make this our sole aim, and not in stead of this propose to our selves the praise of men, as the motive of our charity, for that will rob us of the other; this is expressly told us by Christ, *Mat.* 6. *They that set their hearts on the credit*, they shall gain with men, must take that as their portion, ver. 3. *verily I say unto you, they have their reward*; they chose, it seemes, rather to have men their Pay-masters, then God and to them they are turn'd off, that little ayery praise they get from them, is all the reward they must expect: *Ye have no reward of my father which is in heaven*, ver. 1. we have therefore need to watch our hearts narrowly, that this desire of vain-glory steal not in and befoole us into that miserable exchange of a vain blast of mens breath for those substantial and eternal joyes of heaven.

5. In

Manner of Alms giving.

Cheerfully.

5. In the *second* place we must take care of our *alms-giving*, in respect of the manner; and in that, *first*, we must give cheerfully; men usually value a small thing, that is given cheerfully, and with a good heart, more then a much greater, that is wrung from a man with grudging and unwillingnesse; and God is of the same mind, he *loves a cheerful giver*, 2 *Cor.* 9. 7. Which the Apostle makes the reason of the foregoing exhortation, of not *giving grudgingly, or as of necessity*, ver. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to humane nature, more of pleasure and delight, unlesse it be where covetousnesse or cruelty have quite work't out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels to see the joy, that a seasonable alms brings to a poor wretch? how it revives and puts new spirits in him, that was even sinking? certainly the most sensual creature alive knows not how to bestow his money on any thing, that shall bring him in so great a delight, and therefore me thinks it should be no hard matter to give not only without grudging, but even with a great deal of alacrity and cheerfulnesse, it being the fetching in of pleasure to our selves.

The fear of impoverishing our selves by it vain and impious.

6. There is but one objection can be made against this, and that is, that the danger of impoverishing ones self by what one gives, may take off that pleasure, and make men either not

not give at all, or not so cheerfully. To this I answer: That *first* were this hazard never so apparent, yet it being the command of God, that we shall thus give, we are yet to obey cheerfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon some other. In which case *Christ tels us, he that forsakes not all that he hath, cannot be his Disciple.*

7. But *secondly*, this is sure a vain supposition: God having particularly promised, the contrary to the charitable, that it shall bring blessings on them, even in these outward things. *The liberal soul shall be made fat, and he that watereth shall be watered also himself*, Prov. 11. 25. *He that giveth to the poor shall not lack*, *Prov.* 28 27. And many the like texts there are, so that one may truly say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this: giving to the poor is directly the puting our wealth into his hands *He that giveth to the poor lendeth unto the Lord*, *Pro.* 19. 17. And that too on solemn promise of repayment, as it followes in that verse, *that which he hath given will he pay him again.* It is amongst men thought a great disparagement, when we refuse to trust them; it shews we either think them not sufficient, or not honest: How vile an affront is it then to God thus to distrust him? nay indeed how horrid blasphemy, to doubt the security of that, for which

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he has thus expresly past his word, who is Lord of all, and therefore cannot be insufficient, and who is the God of truth, and therefore will not fail to make good his promise? Let not then that infidel fear of future want, contract and shut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his surety, and enters bond with him, and will most assuredly pay thee with encrease. Therefore 'tis so far from being damage to thee, thus to give, that it is thy great advantage: Any man would rather chuse to put his money into some sure hand, where he may both improve, and be certain of it at his need, then to let it lye unprofitably by him, especially if he be in danger of thieves, or other accident, by which he may probably loose it: Now alas! all that we possesse is in minutely *danger of loosing*; innumerable accidents there are, which may in an instant bring a rich man to beggery; he that doubts this, let him but read the story of *Job*, and he will there find an example of it: And therefore what so prudent course can we take for our wealth, as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to find it ready at our greatest need, and that too with improvement and encrease; in which respect it is that the Apostle compares alms to seed, 2 *Cor.* 9. 10. We know 'tis the nature of seed that is sown, to multiply and encrease, and so does all our acts of mercy, they return not single and naked to

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us, but bring in their sheaves with them, a most plenteous and bountiful harvest. God deals not with our alms, as we too often do with his graces, wrap them *up in a napkin*, so that they shall never bring in any advantage to us, but makes us most rich returns: and therefore we have all reason most cheerfully, yea, joyfully to set to this duty, which we have such invitations to, as well in respect of our own interests, as our neighbours needs.

8. *Secondly*, We must *give seasonably*: 'tis true indeed there are some so poor, that an Almes can never come unseasonably, because they alwayes want, yet even to them there may be some special seasons of doing it, to their greater advantage; for sometimes an Almes may not onely deliver a poor man from some present extremity, but by the right timeing of it, may set him in some way of a more comfortable subsistance afterward. And for the most, I presume 'tis a good Rule, to dispense what we intend to any, as soon as may be, for delays are hurtful oftentimes both to them and our selves; *first*, as to them, 'tis sure, the longer we delay, the longer they groan under the present want, and after we have designed them a relief, 'tis in some degree to defer injoying of it, for so long we prolong their sufferings; you wil think him a hard hearted Phisician, that having a certain cure for a man in pain, should when he might presently apply it, make unnecessary delayes, and so keep the poor man still in torture: and the same it is here; we want

Give seasonably.

Of cruelty.

of

of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him, or if he be in such an extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to: *Secondly*, in respect of our selves; tis ill to defer, for thereby we give advantage to the temptations either of *Satan* or our own covetous humour, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes coole, and never come to act, so many resolve they will repent, but because they set not immediately upon it, one delay succeeds another, and keeps them from ever doing it at all: and so 'tis very apt to fall out in this case, especially with men, who are of a covetous temper, and therefore they of all others should not trust themselves thus to delay.

Prudently. 9. *Thirdly*, We should take care to give *prudently*, that is to give most, where it is most needed, and in such a manner, as may do the receiver most good: Charities do often miscarry for want of this care, for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdnesse is the cause of their want then to those who best deserve it, and so both encourage the one in their idlenesse, and disable our selves from giving to the other. Yet I doubt not such may be the present wants e-

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ven of the most unworthy, that we are to relieve them, but where no such pressing need is, we shall do best to chuse out the fitter objects of charity, such are those who either are not able to labour, or else have a greater charge then their labour can maintain, and to those our alms should be given also in such a manner as may be most likely to do them good, the manner of which may differ according to the circumstances of their condition; it may to some be best perhaps, to give them by little and little, to others the giving it all at once, may tend more to their benefit; and sometimes a seasonable loan may do as well as a gift, and that may be in the power sometimes of those who are not able to give but little: But when we thus lend on charity, we must lend freely without use, and also with a purpose, that if he should prove unable to pay, we will forgive so much of the principal, as his needs require, and our abilities will permit. They want much of this charity, who clap up poor debtors in prison, when they know they have nothing to answer the debt, which is a great cruelty to make another miserable, when nothing is gained to our selves by it.

10. *Fourthly*, We should give *liberally*, we must not be strait handed in our alms, and give by such pitiful scantlings, as will bring almost no relief to the receiver, for that is a kind of mockery; 'tis as if one should pretend to feed one that is almost famisht by giving him a crumb *Liberally.*

crumb of bread, such doles as that would be most ridiculous, yet I fear 'tis too neer the proportion of some mens almes; such men are below those Disciples we read of, who knew only the Baptism of *John*, for 'tis to be observed, that *John Baptist*, who was but the fore-runner of Christ, makes it a special part of his Doctrine, that he *that hath two coats should impart to him that hath none*, *Luk.* 3. 11. He sayes not he that hath some great Wardrobe, but even he that hath *but two coats* must part with one of them; from whence we may gather that whatsoever is above (not our vanity but) our need should thus be disposed of, when our brethrens necessity requires it. But if we look into the first time of the Gospel, we shall find Christianity far exceeded this proportion of *Johns*, the converts assigned not a part only, but frankly gave all to the use of the brethren, *Acts* 4. and though that being upon an extraordinary occasion, will be no measure for our constant practice yet it may shew us how prime and fundamental part of Christianity, this of charity is, that at the very first founding of the Church, such vast degrees of it were practised; and if we farther consider what precepts of love are given us in the Gospel, even to the *laying down our lives for the brethren*, 1 *Jo.* 3. 16. We cannot imagine our goods are in Gods account so much more precious then our lives that he would command us to be prodigal of the one, and yet allow us to be sparing of the other.

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11. A multitude of Arguments might be brought to recommend this bounty to all that profeſs Chriſt; I ſhall mention onely two, which I find uſed by St. *Paul* to the *Corinthians* on this occaſion. The *firſt* is the example of Chriſt, 2 *Cor.* 7. 9. *For ye know the grace of our Lord Jeſus Chriſt, who though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* Chriſt emptyed himſelf of all that glory and greatneſs, he injoied in Heaven with his Father, and ſubmitted himſelf to a life of much meanneſs, and poverty, onely to enrich us. And therefore for ſhame, let us not grudge to empty our Coffers, to leſſen ſomewhat of our heaps, to relieve his poor members. The *ſecond* is, the expectation of reward, which will be more or leſs, according to the degrees of our Almes, 2 *Cor.* 9. 6. *He that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully.* We think him a very improvident husband-man, that to ſave a little ſeed at preſent, ſowes ſo thin, as to ſpoil his crop; and the ſame folly 'twill be in us, if by the ſparingneſs of our Almes, we make our ſelves a lank harveſt hereafter, loſe either all, or a great part of thoſe rewards, which God hath provided for the liberal Alms-Giver. What is the proportion which may be called a liberal giving, I ſhall not undertake to ſet down, there being degrees even in liberality, one may give liberally, and yet another give more liberally then he; beſides, liberality is to

be measured, not so much by what is given, as by the ability of the giver; A man of a mean estate may give less then one of a great, and yet be the more liberal person, because that little may be more out of his, then the greater is out of the others. Thus we see Christ pronounces the poor widow to *have given more to the Treasury, then all the rich men*, Luk. 21. 3. not that her *two mites* were more then their *rich* gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judge for himself; we see the Apostle, though he earnestly press the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own brests, 2 *Cor.* 9 7. *Every man according as he purposeth in his heart, so let him give.* But let us still remember, that the more we give (provided we do not thereby fail in the support of those, that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of Almes-giving (whatever the proportion be) we may do very well to follow the advice St. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* 16. 2. *Upon the first day of the week let every one of you lay by him in store as God hath prospered him*; If men would do thus, lay by somewhat weekly in store for this works of Charity, it were the

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surest way not to be unprovided of somewhat to give, when an occasion offered it self, and by giving so by little and little, the expence would become less sensible, and so be a means to prevent those grudgings, and repinings, which are apt to attend men in greater disbursments. And sure this were in other respect also a very proper course, for when a trades-man casts up his weekly account, and sees what his gains have been, 'tis of all others the most seasonable time to offer this tribute to God out of what he hath by his blessing gained. If any will say they cannot so well weekly reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly, or quarterly, so it be done; But that somewhat should still be laid by in bank for these uses, rather then left loose to our sudden Charities is sure very expedient, and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be so.

12. The *fourth* exercise of our *Charity* is towards the credit of our Neighbour: and of this we may have many occasions; sometimes towards the innocent, and sometimes also towards the guilty. If one whom we know to be an innocent person be slandered, and traduced, Charity binds us to do what we may for the declaring his innocency, and delivering him from that false imputation, and that not onely by witnessing when we are called to it, but by a voluntary offering our testimony

Charity in respect of the Credit

ſtimony on his behalf, or if the accuſation be not before a Court of Juſtice, and ſo there be no place for that our more ſolemn teſtimony, but that it be onely a ſlander toſt from one to another, yet even there we are to do what we can to cleer him, by taking all occaſions publickly to declare, what we know of his innocency. But even to the guilty there is ſome Charity of this kind to be performed, ſometimes by concealing the fault, if it be ſuch that no other part of Charity to others make it neceſſary to diſcover, or it be not ſo notorious, as that it will be ſure to betray it ſelf; The wounds of reputation are of all others the moſt incureable, and therefore it may well become Chriſtian Charity to prevent them, even where they have been diſerved, and perhaps ſuch a tenderneſs in hiding the fault may ſooner bring the offender to repentance, if it be ſeconded (as it ought to be) with all earneſtneſs of private admonition; But if the fault be ſuch, that it be not to be concealed, yet ſtill there may be place for this Charity, in extenuating, and leſſning it, as far as the circumſtances will bear; As if it were done ſuddenly, and raſhly, Charity will allow ſome abatement of the cenſure, which would belong to a deſigned, and deliberate act; and ſo proportionably in other circumſtances. But the moſt frequent exercíſes of this Charity happen towards thoſe of whoſe either innocency, or guilt we have no knowledg, but are by ſome doubtful

actions

actions brought under suspicion; And here we must remember, that it is the property of love, *not to think evil*, to judge the best; and therefore we are both to abstain from uncharitable conclusions of them our selves, and as much as lyes in us, to keep others from them also, and so endeavour to preserve the credit of our neighbour, which is oftentimes as much shaken by unjust suspicions, as it would be by the truest accusation. To these cases I suppose belongs that precept of Christ, *Mat.* 7. 1. *Judge not*; and when we consider, how that is backt in the following words, *That ye be not judged*, we shall have cause to beleeve it no such light matter, as the world seems to account it; Our unmerciful judging of others will be paid home to us in the strict, and severe Judgment of God.

13. I have now gone through this *Active Charity*, as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we spake of Justice. If any think it improper, that the same acts should be made part of Justice, and Charity too, I shall desire them to consider, that Charity being by Christs Command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of Justice, since 'tis sure paying of debts is a part of that; Yet because in our common use we do distinguish between the Offices of Justice, and Charity, I have chose to inlarge on them in particular

The acts of Charity in some respects acts of Justice also.

reference to Charity. But I desire it may still be remembred, that whatsoever is under precept, is so much a due from us, that we sin not onely against Charity, but Justice too, if we neglect it; Which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common errour in this point. Men look upon their acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withall a very natural fruit of the former perswasion. If there be any Charities, wherein Justice is not concerned, they are those, which for the height, and degrees of them are not made matter of strict duty, that is, are not in those degrees Commanded by God, and even after these 'twill be very reasonable for us to labour; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

The great rul. of Charity.

14. To help us wherein, there will be no better means then to keep before our eys that grand rule of *Loving our Neighbours as our selves*; This the Apostle makes the summe of our *Whole duty to our Neighbours*, Rom. 13. 9. let this therefore be the standard, whereby to measure all thy actions, which relate to others;

others; Whenever any necessity of thy Neighbours persents it self to thee, ask thy self, whether if thou wert in the like case, thy love to thy self would not make thee industrious for relief, and then resolve thy love to thy Neighbour must have the same effect for him. This is that Royal Law, as St. *James* calls it, *Jam.* 2. 8. which all that profess themselves subjects to Christ, must be ruled by; and whoever is so, will not fail of performing all Charities to others, because 'tis sure he would upon the like occasions have all such performed to himself. There is none, but wishes to have his good name defended, his poverty relieved, his bodily suffering succoured; Onely it may be said, that in the spiritual wants there are some so careless of themselves, that they wish no supply, they desire no reproofs, no instructions, nay, are angry when they are given them; it may therefore seem, that such men are not by vertue of this rule tied to those sorts of Charities. To this I answer, that the *love of our selves*, which is here set as the measure of that to our Neighbour, is to be understood to be that reasonable love, which men ought to have, and therefore though a man fail of that due love he owes himself, yet his Neighbour hath not thereby forfeited his right, he has still a claim to such a degree of our love, as is answerable to that, which in right we should bear to our selves, and such I am sure is this care of our spiritual estate, and there-

fore 'tis not our despising our own Souls, that will absolve us from Charity to other mens, yet I shall not much press this duty in such men, it being neither likely that they will be perswaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

Peace Making. 15. There is yet one act of Charity behind, which does not properly fall under any one of the former heads, and yet may relate to them all, and that is the *Making Peace*, and amity among others; By doing whereof we may much benefit both the Souls, Bodies, Goods, and Credit of our brethren; for all these are in danger to strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors: We have Christs word for it, *Blessed are the Peace-makers*, Mat. 5. 9. and therefore we may be incouraged diligently to lay hold of all opportunities of doing this Office of Charity, to use all our Art, and endeavour to take up all grudges and quarrels we discern among others; Neither must we onely labour to restore peace, where it is lost, but to preserve it, where it is: *First*, generally, by striving to beget in the heart of all we converse with a true value of that most precious Jewel, Peace; *Secondly*, particularly, by a timely prevention of those jarres, and unkindnesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbour,

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to cure those mistakes, and misapprehensions, which are the first beginning of quarrels and contentions; and it will be both more easy and more profitable, thus to prevent, then pacify strifes. 'Tis sure 'tis more easy, for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quencht, as it might have been, whilst it was but a smothering fire. And then 'tis also more profitable, for it prevents many sins, which in the progress of an open contention, are almost sure to be committed. *Solomon* sayes, *In the multitude of words there wanteth not sin*, Prov. 10. 19. which cannot more truly be said of any sorts of words, then those that pass in anger, and then though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore 'tis a great Charity to prevent them.

16. But to fit a man for this so excellent an Office of *Peace Making*, 'Tis necessary that he be first remarkably peaceable himself; for with what face canst thou perswade others to that, which thou wilt not practice thy self? or how canst thou expect thy perswasions should work? 'twill be a ready reply in every mans mouth, *Thou Hypocrite cast out first the beam out of thine own eye*, Mat. 7. 5. and therefore be sure thou qualify thy self for thy work. There is one point of Peaceableness which seems to be little regarded among men, and that is in the case of *Legal trespasses*; Men thingk it nothin to go to *Law* about every

He that undertakes it must be Peaceable himself.

Of going to Law.

every pity trifle, and as long as they have but Law on their side, never think they are to blame: but sure had we that true Peaceableness of spirit, which we ought, we should be unwilling for such slight matters to trouble, and disquiet our Neighbours. Not that all going to Law is utterly unchristian, but such kind of suits especially, as are upon contentiousness, and stoutness of humour, to defend such an inconsiderable right, as the parting with will do us little or no harm, or which is yet worse, to avenge such a trespass. And even in greater matters, he that shall part with somewhat of his Right, for love of Peace, does surely the most Christianly, and most agreeably to the advice of the Apostle, 1 *Cor.* 6. 7. rather to take *wrong*, and *suffer our selves to be defrauded*. But if the damage be so unsupportable, that it is necessary for us to go to Law, yet even then we must take care of preserving Peace; *first*, by carrying still a friendly, and Christian temper towards the party, not suffering our hearts to be at all estranged from him; *secondly*, by being willing to yield to any reasonable terms of agreement, whenever they shall be offered; and truly if we carry not this temper of mind in our suits, I see not how they can be reconcileable with that peaceableness so strictly required of all Christians. Let those consider this who make it their pleasure themselves to disquiet their Neighbour, or their Trade to stir up others to do it. This tender regard of

Peace

Peace both in our selves, and others, is absolutely necessary to be entertained of all those, who own themselves for servants of him, whose title it is to be the *Prince of Peace*, Isa. 9. 6.

17. All that remains to be touch't on concerning this *Charity* of the Actions is the extent of it, which must be as large as the former of the Affections, even to the taking in not onely strangers, and those of no relation to us, but even of our bittereſt enemies. I have already spoken so much of the Obligation we are under to forgive them, that I shall not here say any thing of that, but that being supposed a duty, 'twill sure then appear no unreasonable thing to proceed one step further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and so 'twill be no hard matter even to flesh and blood to do all kind things to them. And indeed this is the way, by which we must trye the sincerity of our forgiveneſs: 'Tis easy to say, I forgive such a man; but if when an opportunity of doing him good is offered, thou declineſt it, 'tis apparent there yet lurks the old malice in thy heart; Where there is a thorough forgiveneſs, there will be as great a readineſs to benefit an enemy, as a friend: nay, perhaps in some reſpects a greater, a true charitable person looking upon it as an especial prize, when he has an opportunity of evidencing the truth of his reconciliation, and

This Charity of the Actions must reach to Enemies

and obeying the precept of his Saviour, by *doing good to them that hate him*, Mat 5. 44. Let us therefore resolve that all acts of reall kindness are to be performed to our enemies, for which we have not onely the command, but also the example of Christ, who had not only some inward relentings toward us his obstinate, and most provoking enemies, but shewed it in acts, and those no cheap, or easy ones, but such as cost him his dearest blood. And surely we can never pretend to be either obeyers of his Command, or followers of his example, if we grudge to testify our love to our enemies by those so much cheaper wayes of feeding them in hunger, and the like, recommended to us by the Apostle, *Rom.* 12.20. But if we could perform these acts of kindness to enemies in such a manner, as might draw them from their enmity, and win them to Peace, the Charity would be doubled; And this we should aim at, for that we see the Apostle sets as the end of the forementioned acts of feeding, &c. that we may *heap coals of fire on their heads*, not coals to burn, but to melt them into all love and tenderness towards us; and this were indeed the most complete way of *imitating Christs example*, who in all he did, and suffered for us, designed the reconciling of us to himself

Self love an hinderance to this Charity.

18. I have now shewed you the several parts of our duty to our Neighbour, towards the performance whereof I know nothing more necessary, then the turning out of our

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hearts that self love, which so often possesses them, and that so wholly, that it leaves no room for Charity, nay, nor justice neither to our Neighbour. By this *self-love* I mean not that *true love* of our selves, which is the love and cure of our Souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly interests, and advantages, which is apparently the root of all, both injustice and uncharitableness towards others. We find this sin of *self-love* set by the Apostle in the head of a whole troop of sins, 2 *Tim.* 3. 2. as if it were some principal officer in Satans camp, and certainly not without reason, for it never goes without an accursed train of many other sins, which like the *Dragons tail Rev.* 12. 4. sweeps away all care of duty to others. We are by it made so vehement, and intent upon the pleasing our selves, that we have no regard to any body else, contrary to the direction of St. *Paul*, *Rom.* 15. 2. Which is *not to please our selves, but every man to please his neighbour for his good to edification*; which he backs with the example of Christ, ver. 3. *For even Christ pleased not himself*: If therefore we have any sincere desire to have this vertue of charity rooted in our hearts, we must be careful to weed out this sin of self-love, for 'tis impossible they can prosper together.

19 But when we have removed this hindrance, we must remember that this, as all other graces proceeds not from our selves, it is the *Prayer a means to procure it.*

gift

gift of God, and therefore we must earnestly pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a dove, a *meek* and a *gall-lesse* creature, to frame our hearts to the same temper, and enable us rightly to perform this duty.

Christian duties both possible and pleasant.

20. I have now past through those several branches, I at first proposed, and shewed you, what is our *duty to God*, *our selves*, *and our neighbour*: Of which I may say as it is, *Luk.* 10 28. *This do and thou shalt live.* And surely it is no impossible task to perform this, in such a measure, as God will graciously accept, that is in sincerity, though not in perfection, for God is not that austere Master, *Lu.* 19.21. *That reaps where he has not sowed*, he requires nothing of us, which he is not ready by his grace to enable us to perform; if we be not wanting to our selves, either in asking it by prayer, or in using it by diligence. And as it is not an impossible, so neither is it such a sad melancholly task, as men are apt to think it. 'Tis a special policy of *Satans*, to do as the spies did. *Num* 23.28. bring up an ill report upon this good land, this *state of Christian* life, thereby to discourage us from entering into it, to fright us with I know not what Gyants, we shall meet with; but let us not thus be cheated, let us but take the courage to trye, and we shall indeed find it a *Canaan*, *a land flowing with milk and honey*: God is not in this respect to his people a *wilderness*, *a land of darkness*, *Jer.* 2. 31. His service does not be-

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reave men of any true joy, but helps them to a great deal: *Christs yoke is an easy*, nay a *pleasant yoke*, his *burden a light*, yea a *gracious burden*. There is in the practice of Christian duties a great deal of present pleasure, and if we feel it not, it is because of the resistance our vicious and sinful customes make, which by the contention raises an uneasinesse. But then first that is to be charged only on our selves, for having got those ill customes, and thereby made that hard to us, which in it self is most pleasant, the duties are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customes is such, as hugely outweigheth all the trouble of the combate.

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions, and sufferings in the world, and that those *are not joyous but grievous*; I answer, that even in those there is matter of joy: we see the Apostles thought it so, *they rejoyced that they were counted worthy to suffer for Christs name*, *Acts* 4.41. and St. *Peter* tels us, *that if any suffer as a Christian, he is to glorifie God for it*, 1 *Pet.* 4.16. There is such a force, and vertue in the testimony of a good conscience, as is able to change the greatest suffering into the joyfullest triumph, and that testimony we can never have more clear, and lively, then when we suffer for righteousnesse sake; so that you see Christianity is very amiable even in its saddest

Even when they expose us to outward sufferings.

deſt dreſſe, the inward comforts of it do far ſurpaſſe all the outward tribulations, that attend it, and that even in the inſtant, while we are in the ſtate of warfare upon earth. But then if we look forward to the crown of our victories, thoſe eternal rewards in heaven, we can never think thoſe tasks ſad, though we had nothing at preſent to ſweeten them, that have ſuch recompences await them at the end; were our labours never ſo heavy, we could have no cauſe to faint under them: Let us therefore whenever we meet with any diſcouragement in our courſe, fix our eye on this rich prize, and then *run with patience the race which is ſet before us*, Heb. 12. 2 Follow *the Captain of our ſalvation* through the greateſt ſufferings, yea even through the ſame red Sea of blood which he hath waded, whenever our obedience to him ſhall require it; for though our fidelity to him ſhould bring us to death it ſelf, we are ſure to be no loſers by it, for to ſuch he hath promiſed a *Crown of life*, the very expectation whereof is able to keep a Chriſtian more cheerful in his fetters and dungeon, than a worldling can be in the midſt of his greateſt proſperities.

The danger of delaying our turning to God.

22. All that remains for me farther to add, is earneſtly to intreat and beſeech the Reader, that without delay, he puts himſelf into this ſo pleaſant, ſo gainful a courſe, by ſetting ſincerely to the practice of all thoſe things, which either by this book, or by any other means he diſcerns to be his duty,

and the further he hath formerly gone out of his way, the more haste it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds he hath lost a great part of his day in a wrong way, will not need much intreaty either to turn into the right, or to quicken his pace in it. And this is the case of all those that have lived in any course of sin, they are in a wrong road, which will never bring them to the place they aim at; Nay, which will certainly bring them to the place they most fear and abhor; much of their day is spent, how much will be left to finish their journey in, none knowes, perhaps the next hour, the next minute the night of death may overtake them; what a madness is it then for them to defer one moment to turn out of that path, which leads to certain destruction, and to put themselves in that, which will bring them to bliss and glory? Yet so are men bewitched, and enchanted with the deceitfulness of sin, that no intreaty, no perswasion can prevail with them, to make this so reasonable, so necessary a change, not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleasures of sin, as long as they live, and then they hope at their death, or some little time before it, to do all the business of their Souls; But, alas! Heaven is too high to be thus jumped into, the way to it is a long and leasurely ascent, which requires

time to walk. The hazards of such deferring are more largely spoken of, in the discourse of Repentance, I shall not here repeat them, but desire the Reader seriously to lay them to heart, and then surely he will think it seasonable counsel that is given by the wise man, *Eccluſ.* 5. 7. *Make no tarrying to turn to the Lord, and put not off from day to day.*

PRI-

PRIVATE
DEVOTIONS
For Several
OCCASIONS.

London, Printed for *T. Garthwait*, at the little North Door of St. *Pauls*.

CHRISTIAN READER,

I Have for the help of thy devotions, set down some FORMS *of* PRIVATE-PRAYER, *upon several occasions; If it be thought an omission, that there are none for Families, I must answer for my self, that it was not from any opinion, that God is not as well to be worship'd in the Family, as in the Closet; but because the providence of God and the Church hath already furnish'd thee for that purpose, infinitely beyond what my utmost care could do. I mean the* PUBLICK LITURGY, *or* COMMON-PRAYER, *which for all publick addresses to God (and such are family-Prayers) are so excellent, and useful, that we may say of it as* David *did of* Goliah's *sword,* 1 Sam. 21. 9. *There is none like it.*

DIRECTIONS for the MORNING.

As soon as ever thou awakest in the morning, lift up thy heart to God in this or the like short Prayer.

LORD, As thou hast awaked my body from sleep, so by thy grace awaken my soul from sin; and make me so to walk before thee this day and all the rest of my life, that when the last trumpet shall awake me out of my grave, I may rise to the life immortal, through Jesus Christ.

WHEN *thou hast thus begun, suffer not (without some*

urgent necessity, any worldly thoughts to fill thy mind, till thou have also payd thy more solemn devotions to Almighty God, and therefore during the time thou art dressing thy self (which should be no longer then common decency requires) exercise thy mind in some spiritual thoughts: As for example, Consider to what temptations thy business, or company that day are most like to lay thee open, and arm thy self with resolutions against them; or again consider, what occasions of doing service to God, or good to thy neighbour are that day most likely to present themselves, and resolve to embrace them, and also contrive how thou maist improve them to the uttermost. But especially it will be fit for thee to examine, whether there have any sin escaped thee since thy last nights examination. If after these considerations any further leisure remain, thou maist profitably employ it in meditating on the general resurrection (whereof our rising from our beds is a representation) and of that dreadful judgment, which shall follow it, and then think with thy self in what preparation thou art for it, and resolve to husband carefully every minute of thy time, towards the fitting thee for that great account. As soon as thou art ready, retire to some private place, and there offer up to God thy Morning Sacrifice of Praise and Prayer.

PRAYERS for the MORNING.

At thy first kneeling down say,

O Holy, Blessed and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

Lord, I know not what to pray for as I ought, O let thy spirit help my infirmities, and enable me to offer up a spiritual sacrifice acceptable to thee by Jesus Christ.

A THANKSGIVING.

O Gracious Lord, whose mercies endure for ever, I thy unworthy servant, who have so deeply tasted of them, desire to render thee the tribute of my humblest prayses for them; In thee, O Lord, I live and move and have my being, thou first madest me to be, and then that I might not be miserable, but happy, thou sentest thy Son out of thy bosome to redeem me from the power of my sins, by his grace, and from the punishment of them, by his blood, and by both to bring me to his glory. Thou hast by thy mercy caused me to be born within thy peculiar fold, the Christian Church, where I was early consecrated to thee in Baptism, and have been partaker of all those spiritual helps, which might aid me to perform that Vow I there made to thee, and when by my own willfulnesse or negligence, I have failed to do it, yet thou in thy manifold mercies hast not forsaken me, but hast graciously invited me to repentance, afforded me all means both outward and inward for it, and with much patience hast attended, and not cut me off in the acts of those many damning sins I have committed, as I have most justly deserved. It is O Lord thy restraining grace alone, by which I have been kept back from any the greatest sins, and it is thy inciting and assisting grace alone, by which I have been enabled to do any the least good, therefore not unto me, not unto me, but unto thy name be the praises: For these & all other thy spiritual blessings,

sings my Soul doth magnify the Lord, & all that is within me praise his Holy Name. I likewise praise thee for those many outward blessings I enjoy, as Health, Friends, Food, and Raiment, the comforts as well as the necessaries of this life, for those continual protections of thy hand, by which I and mine are kept from dangers, and those gracious deliverances thou hast often afforded out of such as have befallen me, and for that mercy of thine whereby thou hast sweetned and alayed those troubles thou hast not seen fit wholy to remove; For thy particular preservation of me this night, and all other thy goodness towards me, Lord, grant that I may render thee, not onely the fruit of my lips, but the obedience of my life, that so these blessings here may be an earnest of those richer blessings thou hast prepared for those that love thee, and that for his sake, whom thou hast made the Authour of eternal Salvation to all that obey him, even Jesus Christ.

A Confession.

O Righteous Lord, who hatest iniquity, I thy sinful creature cast my self at thy feet, acknowledging that I most justly deserve to be utterly abhorred and forsaken by thee, for I have drunk iniquity like water, gone on in a continued course of sin and rebellion against thee, daily committing those things thou forbiddest, and leaving undone those things thou

thou commandeſt, mine heart which ſhould be an habitation for thy Spirit, is become a cage of unclean birds, of foul and diſordered affections, and out of this abundance of the heart my mouth ſpeaketh, my hands act, ſo that in thought, word and deed I continually tranſgreſs againſt thee. [*Here mention the greateſt of thy ſins*] Nay, O Lord, I have deſpiſed that goodneſs of thine, which ſhould lead me to Repentance, hardning my heart againſt all thoſe means thou haſt uſed for my amendment. And now, O Lord, what can I expect from thee but judgment and fiery indignation, that is indeed the due reward of my ſins. But, O Lord, there is mercy with thee, that thou mayeſt be feared, O fit me for that mercy, by giving me a deep and hearty Repentance, and then according to thy goodneſs let thy anger and thy wrath be turned away from me, look upon me in thy Son, my bleſſed Saviour, and for the merit of his ſufferings, pardon all my ſins; And, Lord, I beſeech thee, by the power of thy grace ſo to renew, and purify my heart, that I may become a new creature, utterly forſaking every evil way, and living in conſtant, ſincere, univerſal obedience to thee all the reſt of my dayes, that behaving my ſelf as a good and faithful ſervant, I may by thy mercy at laſt be received into the joy of my Lord; grant this for Jeſus Chriſt his ſake.

A PRAYER

A Prayer for Grace.

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of my self so much as to think a good thought, beseech thee to work in me both to will and to do according to thy good pleasure, inlighten my mind, that I may know thee, and let me not be barren, or unfruitful in that knowledg; Lord, work in my heart a true faith, a purifying hope, and an unfeigned love towards thee, give me a full trust on thee, zeal for thee, reverence of all things that relate to thee, make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins, and grant that in all things I may behave my self so, as befits a creature to his Creator, a servant to his Lord: enable me likewise to perform that duty I owe to my self, give me that meekness, humility, and contentedness, whereby I may alwayes possess my soul in patience, and thankfulness, make me diligent in all my duties, watchful against all temptations, perfectly pure, and temperate, and so moderate in my most lawful injoyments, that they never become a snare to me; make me also, O Lord, to be so affected towards my neighbour, that I never transgress that royall Law of thine, of loving him as my self; grant me exactly to perform all parts of justice, yeelding to all whatsoever by any kind

of

of right becomes their due, and give me such bowels of mercy & compassion, that I may never fail to do al acts of charity to all men, whether friends, or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctifie me throughout, that my whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honour and glory for ever: Amen.

Intercession.

O Blessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that the precious ransome which was paid by thy Son for all, may be effectual to the saving of all. Give thy inlightning grace to those that are in darkness, and thy converting grace to those that are in sin; look with thy tendereſt compassions upon the Universal Church, O be favourable and gracious unto Sion, build thou the wals of Jerusalem, unite all those that profess thy Name to thee, by Purity, and Holiness, and to each other by Brotherly love. Have mercy on this desolate Church, and sinful Nation, thou hast moved the Land and divided it, heal the sores thereof for it shaketh, make us so truly to repent of those sins, which have provoked thy Judgments, that thou also mayest turn, and repent, and leave a blessing behind thee.

Bless

Bleſs thoſe whom thou haſt appointed our Governours, whether in Church, or State, ſo rule their hearts, and ſtrengthen their hands, that they may neither want will, nor power to puniſh wickedneſs and vice, and to maintain Gods true Religion and Vertue. Have pity, O Lord, on all that are in affliction. Be a Father to the fatherleſs, and plead the cauſe of the widow, comfort the feeble minded, ſupport the weak, heal the ſick, releeve the needy, defend the oppreſſed, and adminiſter to every one according to their ſeveral neceſſities; let thy bleſſings reſt upon all that are near and dear to me, and grant them whatſoever thou ſeeſt neceſſary either to their bodies or their Souls. [*Here name thy nereſt Relations*] Reward all thoſe that have done me good, and pardon all thoſe that have done, or wiſht me evil, and work in them and me all that good which may make us acceptable in thy ſight, through Jeſus Chriſt.

For Preservation.

O Merciful God, by whoſe bounty alone it is, that I have this Day added to my life, I beſeech thee ſo to guide me in it by thy grace, that I may do nothing which may diſhonour thee, or wound my own Soul, but that I may diligently apply my ſelf to do all ſuch good works, as thou haſt prepared for me to walk in; and Lord I beſeech thee, give thy Angels charge over me, to keep me in all my wayes,

wayes, that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be safe under thy gracious protection, through Jesus Christ.

O Lord, pardon the wandrings and coldness of these petitions, and deal with me, not according either to my prayers, or deserts, but according to my needs, and thine own rich mercies in Jesus Christ, in whose blessed Name, and Words, I conclude these my imperfect prayers, saying

Our Father, &c.

Directions for Night.

At Night, when it draweth towards the time of rest, bethink thy self, how thou hast passed the day, examine thine own heart, what sin either of Thought, Word, or Deed thou hast committed, what opportunity of doing good thou hast omitted, and what soever thou findest to accuse thy self of, confess humbly and penitently to God, renew thy purposes, and resolutions of amendment, and beg his pardon in Christ, and this not slightly, and onely as of course, but with all devout earnestness, and heartiness, as thou wouldst do, if thou were sure thy death were at near approaching, as thy sleep, which for ought thou knowest may be so indeed, and therefore thou shouldest no more venture to sleep unreconciled to God, than thou wouldest dare to die so. In the next place, consider what special and extraordinary mercies thou hast that day received, as if thou hast had any great deliverance, either in thy inward man, from some dangerous temptation, or in thy outward, from any great and apparent danger, and

offer

offer to God thy hearty and devout praise for the same; Or if nothing extraordinary have so happened, and thou hast been kept even from the approach of danger, thou hast no the less but the greater cause to magnify God, who hath by his protection so guarded thee, that not so much as the fear of evil hath assaulted thee. And therefore omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more extraordinary deliverances. And above all, endeavour still by the considerations of his mercies to have thy heart the more closely knit to him, remembring that every favour received from him is a new engagement upon thee, to love and obey him.

PRAYERS for NIGHT.

O Holy, blessed and glorious Trinity, three persons and one God, have mercy upon me a miserable sinner.

Lord I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a spiritual Sacrifice acceptable unto thee by Jesus Christ.

A CONFESSION.

O MOST Holy Lord God, who art of purer eyes then to behold iniquity, how shall I abominable wretch dare to appear before thee, who am nothing but pollution; I am defiled in my very nature, having a backwardness to all good, and a readiness to all evil, but I have defiled my self yet much more by my own actual sins and wicked customes; I have

have transgrest my duty to thee, my neighbour, and my self, and that both in thought, in word, in deed, by doing those things which thou hast expresly forbidden, and by neglecting to do those things thou hast commanded me. And this not onely through ignorance, and frailty, but knowingly, and wilfully, against the motions of thy Spirit, and the checks of my own conscience to the contrary. And to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vowes of amendment; yea, this very day I have not ceased to add new sins to all my former guilts. [*Here name the Particulars*] And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have done these things, I know that the wages of these sins is death; but O thou who willest not the death of a sinner, have mercy upon me; work in me, I beseech thee, a sincere contrition, and a perfect hatred of my sins, and let me not daily confess, and yet as daily renew them, but grant, O Lord, that from this instant I may give a bill of divorce to all my most beloved lusts, and then be thou pleased to marry me to thy self, in truth, in righteousness and holiness. And for all my past sins, O Lord, receive a reconciliation; accept of that ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a propitiation, pardon all my offences, and receive me

to

to thy favour. And when thou haſt thus ſpoken peace to my ſoul, Lord keep me that I turn not any more to folly, but ſo eſtabliſh me with thy grace, that no temptation of the world, the Divel or my own fleſh may ever draw me to offend thee, that being made free from ſin, and becoming a ſervant unto God, I may have my fruit unto holineſs, and the end everlaſting life, through Jeſus Chriſt our Lord.

A Thanksgiving.

O Thou Father of mercies, who art kind even to the unthankful, I acknowledg my ſelf to have abundantly experimented that gracious property of thine, for notwithſtanding my daily provocations againſt thee, thou ſtill heapeſt mercies and loving kindneſs upon me. All my contempts and deſpiſings of thy ſpiritual favours have not yet made thee withdraw them, but in the riches of thy goodneſs and long-ſuffering, thou ſtill continueſt to me the offers of grace, and life in thy Son. And all my abuſes of thy temporal bleſſings thou haſt not puniſhed with an utter deprivation of them, but art ſtill pleaſed to afford me a liberal portion of them. The ſins of this day thou haſt not repayed as juſtly thou might'ſt, by ſweeping me away with a ſwift deſtruction, but haſt ſpared and preſerved me according to the greatneſs of thy mercy; [*Here mention the particular mercies of that day.*]

What

What ſhall I render unto the Lord for all theſe benefits he hath done unto me? Lord, let this goodneſs of thine lead me to repentance, and grant that I may not only offer thee thanks and praiſe, but may alſo order my converſation aright, that ſo I may at the laſt ſee the ſalvation of God, through Jeſus Chriſt.

Here uſe the Prayer for Grace and that of Interceſſion appointed for the Morning.

For Preservation.

O Bleſſed Lord, the Keeper of Iſrael, that neither ſlumbreſt nor ſleepeſt, be pleaſed in thy mercy to watch over me this night, keep me by thy grace from all works of darkneſs, and defend me by thy power from all dangers, grant me moderate and refreſhing ſleep, ſuch as may fit me for the duties of the day following. And Lord make me ever mindful of that time, when I ſhall lye down in the duſt, and becauſe I know neither the day, nor the hour of my Maſters coming, grant me grace that I may be always ready, that I may never live in ſuch a ſtate, as I ſhall fear to dye in, but that whether I live, I may live unto the Lord, or whether I dye, I may dye unto the Lord, ſo that living and dying I may be thine, through Jeſus Chriſt.

Uſe the ſame concluding prayer as in the Morning.

As thou art putting off thy clothes, think with thy self that the time approaches, that thou must put off thy body also, and when thy soul must appear naked before Gods judgment-seat: and therefore thou hadst need be careful to make it so clean, and pure by repentance and holiness, that he who will not look on iniquity, may graciously behold and accept it.

Let thy bed put thee in mind of thy grave, and when thou lyest down, say,

O Blessed Saviour, who by thy precious death and burial didst take away the sting of death and power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my rest, for it is thou Lord only, that makest me dwell in safety.

Into thy hands I commend my spirit, for thou hast redeemed it, O Lord, thou God of truth.

In the Ancient Church *there were besides morning and night, Four other times every day which were called* Hours Of Prayer, *and the zeal of those first Christians was such, as made them constantly observed. It would be thought too great a strictness now in this lukewarm age, to enjoyn the like frequency, yet I cannot but mention the example, and say, that for those*

those who are not by very necessary business prevented, it will be but reasonable to imitate it, and make up in publick and private those FOUR TIMES of PRAYER besides the OFFICES, already set down for MORNING and NIGHT: and that none may be to seek how to exercise their devotions, at these times, I have added divers COLLECTS for several Graces, whereof every man may use as each such time of Prayer, so many as his zeal and leisure shall point out to him, adding if he please, one of the Confessions appointed for morning or night, and never omitting the LORDS PRAYER.

But if any mans state of life be really so busy, as will not allow him time for so long, and solemn devotions, yet certainly there is no man so overlayed with business, but that he may find leisure oftentimes in a day to say the LORDS PRAYER alone, and therefore let him use that if he cannot more. But because it is the Character of a Christian, Phil. 3. 20. That he hath his conversation in Heaven, it is very fit that besides these set times of Prayer, he should divers times in a day by short and sudden EJACULATIONS, dart up his soul thither. And for this sort of devotion no man can want leisure, for it may be performed in the midst of business; the Artificer at his work, the husband man at his plough may practice it. Now as he cannot want time, so that he may not want matter for it, I have thought it not unuseful out of that rich store house the BOOK of PSALMS, to furnish him with some texts, which may very fitly be used for this purpose, which being learned by heart will always be ready at hand to imploy his devotion; and the matter of them being various, some for pardon of sin, some for grace, some for the light of Gods countenance, some for the Church, some for thanksgiving, &c. every man may fit himself according to the present need and temper of his soul. I have given these not as a full collection, but only as a taste, by which the Readers appetite may be raised to search after more in that Book, and other parts of holy Scripture.

COLLECTS *for Several* GRACES.

For FAITH.

O Blessed Lord, whom without Faith it is impossible to please, let thy Spirit I beseech thee work in me such a Faith as may be acceptable in thy sight, even such as worketh by love, O let me not rest in a dead ineffectual Faith, but grant that it may be such as may shew it self by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Jmage of that Christ, on whom I beleeve, that so at the last I may receive the end of my Faith, even the salvation of my soul, by the same Jesus Christ.

For HOPE.

O Lord, who art the hope of all the ends of the earth, let me never be destitute of a well grounded hope, nor yet possest with a vain presumption, suffer me not to think thou wilt either be reconciled to my sins, or reject my repentance, but give me, I beseech thee, such a hope as may be answerable to the onely ground of hope, thy promises, and such as may both incourage and enable me to purifie my self from all filthiness, both of flesh and Spirit, that so it may indeed become to me an anchor of the soul, both sure and stedfast entering even within the vail, whither the forerunner

is

is for me entered, even Jesus Christ my high Priest and blessed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thy self, and infinitely bountiful and compassionate towards me, I beseech thee suffer not my heart to be so hardned through the deceitfulness of sin, as to resist such charmes of love, but let them make deep and lasting impressions on my soul. Lord, thou art pleased to require my heart, and thou onely hast right to it. O let me not be so sacrilegiously unjust as to alienate any part of it, but enable me to render it up whole and entire to thee. But, O my God, thou seest it is already usurped, the world with its vanities hath seized it, and like a strong man armed keeps possession, O thou who art stronger come upon him, and take this unworthy heart of mine as thine own spoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit: Lord, if thou see it fit, be pleased to let me taste of those joyes, those ravishments of thy love, wherewith thy Saints have bin so transported. But if in this I know not what I ask, if I may not chuse my place in thy Kingdome, yet O Lord deny me not to drink of thy cup, let me have such a sincerity and degree of love, as may make me endure any thing for thy sake, such a perfect love as may cast out all fear and all sloth too, that nothing may seem to me too grievous to suffer, or too difficult to do in obedience to thee, that so expressing my love by keeping thy Commandments, I may by

thy mercy at last obtain that Crown of life, which thou hast promised to those that love thee, through Jesus Christ our Lord.

For Sincerity.

O Holy Lord, who requirest truth in the inward parts, I humbly beseech thee to purge me from all hypocrisy and unsincerity. The heart, O Lord, is deceitful above all things, and my heart is deceitful above all hearts, O thou who searchest the heart, and reins, try me, and seek the ground of my heart, and suffer not any accursed thing to lurk within me, but purify me even with fire, so thou consume my dross. O Lord, I cannot deceive thee, but I may most easily deceive my self, I beseech thee let me not rest in any such deceit, but bring me to a sight and hatred of my most hidden corruptions, that I may not cherish any one darling lust, but make an utter destruction of every *Amalekite*; O suffer me not to speak peace to my self, when there is no peace, but grant I may judge of my self, as thou judgest of me, that I may never be at peace with my self, till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy Kingdom, through Jesus Christ.

For

For Devotion in Prayer.

O Gracious Lord God, who not onely permitteſt, but inviteſt us miſerable and needy creatures, to preſent our petition to thee, grant I beſeech thee, that the frequency of my prayer may be ſomewhat proportionable to thoſe continual needs I have of thy mercy: Lord, I confeſs, it is the greateſt honour and the greateſt advantage, thus to be allowed acceſs to thee, yet ſo ſottiſh and ſtupid is my profane heart, that it ſhuns or fruſtrates the opportunities of it. My Soul, O Lord, is poſſeſt with a ſpirit of infirmity, it is bowed together, and can in no wiſe lift up it ſelf to thee. O be thou pleaſed to cure this ſad, this miſerable diſeaſe, to inſpirit and inliven this earthy droſſy heart, that it may freely mount towards thee, that I may ſet a true value on this moſt valuable priviledge, and take delight in approaching to thee, and that my approaches may be with a reverence, ſome way anſwerable to that awful Majeſty I come before, with an importunity and earneſtneſs, anſwerable to thoſe preſſing wants I have to be ſupplied, and with ſuch a fixedneſs and attention of mind, as no wandring thoughts may interrupt; that I may no more incur the guilt of drawing neer to thee with my lips, when my heart is far from thee, or have my prayers turned into ſin, but may ſo ask that I may receive, ſeek that I may find, knock that it may

be opened unto me; that from praying to thee here, I may be translated to the praising thee eternally in thy glory, through the merits and intercession of Jesus Christ.

For Humility.

O Thou High and Lofty one, that inhabitest Eternity, yet art pleased to dwell with the humble spirit, pour into my heart, I beseech thee, that excellent grace of Humility, which may utterly work out all those vain conceits I have of my self; Lord convince me powerfully of my own wretchedness, make me to see that I am miserable, and poor, and blind, and naked, and not onely dust, but sin, that so in all thy dispensations towards me I may lay my hand upon my mouth, and heartily acknowledge that I am less then the least of thy mercies, and greater then the greatest of thy Judgements. And, O Lord, grant me not onely to walk humbly with my God, but even with men also, that I may not onely submit my self to thy rebukes, but even to those of my fellow Christians, and with meekness receive and obey their admonitions. And make me so to behave my self towards all, that I never do any thing through strife or vain-glory; and to that end grant, that in lowliness of mind I may esteem every other man better then my self, and be willing that others should esteem them so also; that I neither nourish any high opinion of my self, nor covet one among others,

thers, but that despising the vain praise of men, I may seek that praise which cometh from thee onely. That so in stead of those mean servile Arts I have used to recommend me to the esteem of men, I may now imploy all my industry and care to approve my self to thee, who resistest the proud, and giveth grace to the humble: grant this, O Lord, for his sake, who humbled himself unto the death of the Cross, Jesus Christ.

For the Fear of God.

O Glorious Majesty, who onely art high, and to be feared, possess my Soul with a Holy awe and reverence of thee, that I may give thee the honour due unto thy Name, and may bear such a respect to all things which relate to thee, that I may never prophane any Holy thing, or sacrilegiously invade what thou hast set apart to thy self. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in any thing. O let me not so misplace my fear, as to be afraid of a man that shall die, and of the Son of man who shall be made as grass, and forget the Lord my Maker; But replenish my Soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy Holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart,

heart, that I may not depart from thee, but may with fear and trembling work out my own Salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never faileſt them that truſt on thee, give me grace, I beſeech thee, in all my difficulties and diſtreſſes, to have recourſe to thee, to reſt and depend on thee; thou ſhalt keep him, O Lord, in perfect peace, whoſe mind is ſtaid on thee, O let me alwayes reſt on this firm Pillar, and never exchange it for the broken reeds of worldly ſuccours, ſuffer not my heart to be overcharged with cares of this life, taking thought what I ſhall eat, or drink, or wherewithall I ſhall be clothed, but grant, that having by honeſt labour and induſtry done my part, I may cheerfully commit my ſelf to thy providence, caſting all my care upon thee, and being careful for nothing, but to be of the number of thoſe whom thou owneſt and careſt for, even ſuch as keep thy Teſtimonies and think upon thy Commandments to do them. That ſeeking firſt thy Kingdom and the righteouſneſs thereof, all theſe outward things may be added unto me, in ſuch a meaſure as thy wiſdom knoweſt beſt for me; grant this, O Lord, for Jeſus Chriſt his ſake.

For

For Thankfulnes.

O Most Gracious and Bountiful Lord, who fillest all things living with good, and expectest no other return, but praise and thanksgiving, let me O Lord, never defraud thee of that so easy tribute, but let my heart be ever filled with the sense, and my mouth with the acknowledgment of thy mercies. It is a joyful and a pleasant thing to be thankful, O suffer me not, I beseech thee, to loose my part in that Divine pleasure, but grant that as I daily receive blessings from thee, so I may daily from an affectionate and devout heart offer up thanks to thee, and grant that not onely my lips, but my life may shew forth thy praise, by consecrating my self to thy service, and walking in Holiness and Righteousness before thee all the dayes of my life, through Jesus Christ my Lord and blessed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a consuming fire towards obstinate sinners, how shall I approach thee, who have so many provoking sins to inflame thy wrath, and so little sincere repentance to incline thy mercy! O be thou pleased to soften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life, strike this rock, O Lord, that

that the waters may flow out, even floods of tears, to wash my polluted conscience; My drowzy Soul hath too long slept securely in sin, Lord, awake it, though it be with thunder, and let me rather feel thy terrours, then not feel my sin. Thou sentest thy blessed Son to heal the broken-hearted, but Lord what will that avail me, if my heart be whole. O break it, that it may be capable of his healing vertue; and grant, I beseech thee, that having once tasted the bitterness of sin, I may flye from it, as from the face of a serpent, and bring forth fruits of repentance, in amendment of life, to the praise and glory of thy grace, in Jesus Christ our blessed Redeemer.

For Meekness.

O Blessed Jesu, who wert led as a sheep to the slaughter, Let, I beseech thee, that admirable example of Meekness quench in me all sparks of anger, and revenge, and work in me such a gentleness, and calmness of spirit, as no provocations may ever be able to disturb. Lord, grant, I may be so far from offering the least injury, that I may never return the greatest, any otherwise then with prayers and kindness, that I who have so many talents to be forgiven by thee, may never exact pence of my brethren, but that putting on bowels of mercy, meekness, long-suffering, thy peace may rule in my heart, and make it an acceptable habitation to thee, who art the Prince of peace,

peace, to whom, with the Father, and Holy Spirit, be all honour and glory for ever.

For Chastity.

O Holy and immaculate Jesus, whose first descent was into the Virgins womb, and who doest still love to inhabite only in pure & virgin hearts, I beseech thee send thy Spirit of purity to cleanse me from all filthiness, both of flesh and spirit; my body, O Lord, is the Temple of the Holy Ghost, O let me never pollute that Temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there, but enable me, I beseech thee, to keep both body and Soul pure and undefiled, that so I may glorify thee here both in my body and spirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord who hast in thy bounty to mankind afforded us the use of thy good creatures, for our corporal refreshment, grant I may alwayes use this liberty with thankfulness, and moderation, O let me never be so enslaved to that brutish pleasure of the taste, that my Table become a snare to me, but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and

and drink onely for those ends, and according to those measures, which thou hast assigned me, for health, and not for luxury. And Lord, grant that my pursuits may be, not after the meat that perisheth, but after that which endureth to everlasting life, that hungring and thirsting after righteousnes, I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

For Contentednes.

O Merciful God, thy wisdom is infinite to choose, and thy love forward to dispence good things to us, O let me alwayes fully and intirely resign my self to thy disposals, have no desires of my own, but a perfect satisfaction in thy choices for me, that so in whatsoever estate I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other mens. And to that end I beseech thee, purge my heart of all covetous affections, O let me never yield up any corner of my Soul to Mammon, but give me such a contempt of these fading riches, that whether they increase or decrease, I may never set my heart upon them. But that all my care may be to be rich towards God, to lay up my treasure in Heaven, that I may so set my affections on things above, that when Christ who is my life shall appear, I may also appear with him in glory. Grant this, O Lord, for the merits of the same Jesus Christ.

For

For Diligence.

O Lord, who hast in thy wisdom ordained that man should be born to labour, suffer me not to resist that design of thine, by giving my self up to sloth, and idleness; But grant I may so imploy my time, and all other talents thou hast intrusted me with, that I may not fall under the sentence of the slothful and wicked servant; Lord, if it be thy will, make me some way useful to others, that I may not live an unprofitable part of mankind, but however, O Lord, let me not be useless to my self, but grant, I may give all diligence to make my calling and election sure; My Soul is beset with many and vigilant adversaries, O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation, enduring hardness, as a good souldier of Jesus Christ, till at last from this state of warfare, thou translate me to the state of triumph and bliss, in thy Kingdom, through Jesus Christ.

For Justice.

O Thou King of righteousness, who hast Commanded us to keep judgement and do Justice, be pleased by thy grace to cleanse my heart and hands from all fraud and injustice, and give me a perfect integrity and uprightness in all my dealings. O make me ever abhor

abhor to use my power to oppress, or my skill to deceive my brother, and grant I most strictly observe that sacred rule, of doing as I would be done to, that I may not dishonour my Christian profession, by an unjust or fraudulent life, but in simplicity, and godly sincerity, have my conversation in this life, never seeking to heap up treasures of wickedness, but preferring a little with righteousness, before great revenues without right. Lord, make me exactly careful to render to every man what by any sort of obligation becomes his due, that I may never break the bond of any of those relations, thou hast placed me in, but may so behave my self towards all, that none may have any evil thing to say of me: That so if it be possible, I may have peace with all men, or however I may by keeping innocency and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

For Charity.

O Merciful Lord, who hast made of one blood, and redeemed by one ransome all Nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an Universal Charity towards all men. Give me, O thou Father of compassions, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and

and calamities outward or inward of my brethren, and diligently imploy all my abilities for their succour and relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy Spirit of love enter and dwell there, and make me seek not to please my self, but my Neighbour for his good to edification, even as Christ pleased not himself. Lord, make me a faithful steward of all those talents, thou hast committed to me, for the benefit of others, that so when thou shalt call me to give an account of my stewardship, I may do it with joy and not with grief: grant this, merciful Lord, I beseech thee for Jesus Christ his sake.

For Perseverance.

O Eternal and unchangeable Lord God, who art the same yesterday and to day and for ever. Be thou pleased to communicate some small ray of that excellence, some degree of that stability to me thy wretched creature, who am light and unconstant, turned about with every blast; my understanding is very deceivable, O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the errour of the wicked and fall from my own stedfastness; my will also, O Lord, is irresolute, and wavering, and doth not cleave stedfastly unto God, my goodness is but as the morning cloud, & as the

early dew it passeth away. O strengthen and confirm me, and what ever good work thou hast wrought in me, be pleased to accomplish and perform it, until the day of Christ. Lord thou seest my weakness, and thou knowest the number and strength of those temptations I have to struggle with, O leave me not to my self, but cover thou my head in the day of battel, and in all spiritual combats make me more then conquerour, through him that loved me. O let no terrours or flatteries either of the world, or my own flesh ever draw me from my obedience to thee, but grant that I may continue stedfast, unmoveable, always abounding in the work of the Lord, and by patient continuance in well-doing, seek, and at last obtain glory, and honour, and immortality, and eternal life, through Jesus Christ our Lord.

A brief Paraphraſe *of the* LORDS PRAYER

To be uſed as a Prayer.

[*Our* FATHER *which art in Heaven.*]

O Lord, who dwelleſt in the higheſt *heavens*; thou art the Author of our being, thou haſt alſo begotten us again unto a lively hope, and carryeſt towards us the tenderneſs and bowels of a moſt compaſſionate father, O make us to render to thee the love and obedience of children; and that we may reſemble thee *our father in heaven* (that place of true delight and purity) give us a holy diſdain of all the deceitful pleaſures and foul pollutions of this world, and ſo raiſe up our minds that we may alwayes have our converſation in heaven, from whence we look for our Saviour the Lord Jeſus Chriſt.

[1. *Hallowed be thy Name.*]

Strike ſuch an awe into all our hearts, that we may humbly reverence thee in *thy Name*, which is great, wonderful, and holy, and carry ſuch a ſacred reſpect to all things that relate to thee and thy worſhip, as may expreſs our reverence of thy great Majeſty: Let all the people praiſe thee, O God, let all the people praiſe thee.

[2. *Thy Kingdome Come.*]

Eſtabliſh thy throne and rule for ever in our ſouls, and by the power of thy grace ſubdue all thoſe rebellious corruptions that exalt themſelves againſt thee, they are thoſe enemies of thine which would not that thou ſhouldſt reign over them, O let them be brought forth and ſlain before thee, and make us ſuch faithful ſubjects of this *thy Kingdome of Grace*, that we may be capable of thy *kingdome* of glory, and then Lord Jeſus come quickly.

[3. *Thy Will be done in earth*, &c.]

Enable us by thy grace cheerfully to ſuffer *thy will* in all thy inflictions, and readily to perform it in all thy commands, give us of that heavenly zeal to thy ſervice, wherewith the bleſſed Angels of thy preſence are inſpired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joyned with them to ſing eternal praiſes in thy Kingdome to God, and to the Lamb for ever.

[4. *Give us this day our daily bread.*]

Give us that continual ſupply of thy grace, which may ſuſtein and nouriſh our ſouls unto eternal life. And be thou pleaſed alſo to provide for our bodies all thoſe things which thou ſeeſt fit for their ſupport, through this our earthly pilgrimage, and make us cheerfully

ly to rest on thee for them, first seeking thy Kingdome and the righteousnes thereof, and then not doubting but all these things shall be added unto us.

[5. *Forgive us our Trespasses as we forgive them*, &c.]

Heal our souls, O Lord, for we have sinned against thee, let thy tender mercies abound towards us, in the *forgivenes of all our offences*; And grant O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us those bowels of compassion to others which we stand in so much greater need of from thee, that we may *forgive* as fully and finally upon Christs Command, as we desire to be *forgiven*, for his merits and intercession.

[6. *Lead us not into Temptation but deliver*, &c.]

O Lord, we have no strength against those multitudes *of temptations* that daily assalt us, onely our eyes are upon thee, O be thou pleased either to restrain them or assist us, and in thy faithfulnes suffer us not to be *tempted* above that we are able, but in all our temptations make us a way to escape that we be not overcome by them, but may when thou shalt call us to it, resist even unto blood striving against sin, that being faithful unto death, thou mayest give us the crown of life.

[*For thine is the Kingdome, the Power*, &c.]

Hear us and graciously answer our petitions

for thou art the great *King* over all the earth whose *Power* is infinite and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workest in us or for us. Therefore blessing, honour, glory and power be unto him, that sitteth upon the throne, to our God, for ever and ever. *Amen.*

PIOUS EJACULATIONS Taken out of the Book of *PSALMS.*

For PARDON of SIN.

HAve mercy on me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me, O be thou merciful unto my sins.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For

For thy names sake, O Lord, be merciful unto my sin, for it is great.

Turn thee O Lord and deliver my soul, O save me for thy mercies sake.

For Grace.

TEach me to do the thing that pleaseth thee, for thou art my God.

Teach me thy way O Lord, and I will walk in thy truth, O knit my heart to thee, that I may fear thy name.

Make me a clean heart O God, and renew a right spirit within me.

O let my heart be found in thy statutes, that I be not ashamed.

Incline my heart unto thy Testimonies, and not to covetousnesse.

Turn away mine eyes, least they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy Commandments from me.

Lord teach me to number my dayes, that I may apply my heart unto Wisdome.

For the Light of Gods Countenance.

LOrd, why abhorrest thou my soul, and hidest thy face from me, O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thy loving kindnesse is better then life it self.

Lord lift thou up the light of thy countenance upon me.

Comfort the Soul of thy ſervant, for unto thee, O Lord, do I lift up my Soul.

THANKSGIVING.

I Will alwayes give thanks unto the Lord, his praiſe ſhall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God and I will praiſe thee.

I will ſing unto the Lord, as long as I live, I will praiſe my God whileſt I have my being.

Praiſed be God which hath not caſt out my prayer, nor turned his mercy from me.

Bleſſed be the Lord God, even the God of Iſrael, which onely doth wondrous things.

And bleſſed be the Name of his Majeſty for ever, and all the earth ſhall be filled with his Majeſty; Amen, Amen.

For DELIVERANCE from TROUBLE.

BE merciful unto me, O Lord, be merciful unto me, for my Soul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge, until theſe calamities be overpaſt.

Deliver me, O Lord, from mine enemies, for I flye unto thee to hide me.

O keep my Soul, and deliver me, let me not be confounded, for I have put my truſt in thee.

Mine

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

The sorrowes of my heart are enlarged, O bring thou me out of my troubles.

For the Church.

O Be favourable and gracious unto Sion, build thou the walls of Jerusalem.

O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture?

O think upon thy Congregation, whom thou hast purchased and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Sion where thou hast dwelt.

It is time for thee, Lord, to lay to thy hand, for they have destroyed thy Law.

Arise, O God, and maintain thine own cause.

Deliver Israel, O God, out of all his troubles.

Brief heads of SELF-EXAMINATION, *Especially before the* SACRAMENT, Collected out of the foregoing *Treatise*, concerning the breaches of our DUTY.

To God.

NOt believing there is a God.
Not believing his Word.
Not believing it Practically, so as to live according to our belief.
Despairing of Gods mercy, so as to neglect duty.
Presuming groundlesly on it, whilest we go on in wilful sin.
Not loving God for his own excellencies.
Not loving him for his goodness to us.
Not labouring to please him.
Not desiring to draw neer to him in his Ordinances.
Not longing to enjoy him in Heaven.
Not fearing God so as to keep from offending him.
Fearing man above him, by committing sin, to

to shun some outward suffering.

Not trusting on God in dangers and distresses.

Using unlawful means to bring us out of them.

Not depending on God for supply of our wants.

Immoderate care for outward things.

Neglecting to labour, and expecting God should support us in our idleness.

Not looking up to God for a blessing on our honest endeavours.

Not having a high esteem of God.

Not submitting obediently to act his will.

Not patiently suffering it, but murmuring at his corrections.

Not amending by them.

Not being thankful to him.

Not acknowledging his wisdom in choosing for us, but having eager and impatient desires of our own.

Not honouring God by a reverend usage of the things that relate to him.

Behaving our selvs irreverently in his House

Robbing God, by taking things that are consecrated to him.

Profaning Holy times, the Lords Day, and the Feasts, and Fasts of the Church.

Neglecting to read the Holy Scriptures, not marking when we do read.

Being careless to get knowledg of our duty.

Chusing rather to continue ignorant, then put our selves to the pains or shame of learning.

Pla-

Placing Religion in hearing of Sermons, without practising them.
Breaking our vow made at Baptism.
By resorting to witches, and conjurers; *i. e.* to the Devil.
By loving the pomps and vanities of the world, and following its sinful customes.
By fulfilling the lusts of the flesh.
Profaning the Lords Supper.
By coming to it ignorantly, without examination, contrition, and purposes of new life.
By behaving our selves irreverently at it, without devotion, and spiritual affection.
By neglecting to keep the promises made at it.
Profaning Gods Name, by blasphemous thoughts, or discourse.
Giving others occasion to blaspheme him, by our vile and wicked lives.
Taking unlawful oaths.
Perjury.
Swearing in ordinary communication.
Not worshipping God.
Omitting prayers, publick or private, and being glad of a pretence to do so.
Asking unlawful things, or to unlawful ends.
Not purifying our hearts from sin, before we pray.
Not praying with Faith and Humility.
Coldness and deadness in prayer.
Wandring thoughts in it.
Irreverent gestures of body in prayer.
Neglecting the duty of Repentance.

Not calling our selves to daily account for our sins.

Not assigning any set or solemn times, for humiliation, and confession, or too seldom.

Not deeply considering our sins, to beget contrition for them.

Not acting revenges on our selves, by fasting, and other acts of Mortification.

Outward Idolatry in worshipping of creatures.

Inward Idolatry, in placing our love, joy, and other affections more on creatures, then the Creator.

To our SELVES.

Being puffe up with high conceits of our selves:

In respect of natural parts as beauty, wit, &c

Of worldly riches, and honours,

Of Grace.

Greedily seeking the praise of men.

Directing Christian Actions, as prayer, almes, &c. to that end.

Committing sins, to avoid reproach from wicked men.

Disturbing our minds with anger, and peevishness.

Not carefully examining, what our estate towards God is.

Not trying our selves by the true rule; *i.e.* our obedience to Gods Commands.

Not weighing the lawfulness of our actions, before

before we venture on them.

Not examining our past actions, to repent of the ill, to give God the glory of the good.

Uncontentedness in our estates.

Greedy desires after honour and riches.

Seeking to gain them by sinful means.

Envying the condition of other men.

Being negligent in observing, and resisting temptations.

Not improving Gods gifts, outward or inward, to his honour.

Abusing our natural parts, as wit, memory, strength, &c. to sin.

Neglecting, or resisting the motions of Gods Spirit.

Uncleanness, adultery, fornication, unnatural lusts, &c.

Uncleanness of the eye, and hand.

Filthy, and obscene talking.

Impure fancies, and desires.

Heightning of lust, by pampering the body.

Not labouring to subdue it, by fasting or other severities.

Eating too much.

Making pleasure, not health, the end of eating.

Being too curious, or costly in meats.

Drunkenness.

Drinking more then is useful to our bodies, though not to drunkenness.

Wasting the time, or estate, in good fellowship.

Abusing

Abuſing our ſtrength of brain, to the making others drunk.
Immoderate ſleeping.
Idleneſs, and negligence in our callings.
Uſing unlawful recreations.
Being too vehement upon lawful ones.
Spending too much time at them.
Being drawn by them to anger, or covetouſneſs.
Being proud of apparel.
Striving to go beyond our rank.
Beſtowing too much time, care, or coſt about it.
Abſtaining from ſuch exceſſes, not out of conſcience, but covetouſneſs.
Pinching our bodies, to fill our purſes.

To our Neighbour:

Being injurious to our Neighbour.
Delighting cauſleſly to grieve his mind.
Enſnaring his Soul in ſin, by command, counſel, enticement, or example.
Affrighting him from Godlineſs, by our ſcoffing at it.
Not ſeeking to bring thoſe to Repentance, whom we have led into ſin.
Murder open, or ſecret.
Drawing men to intemperance or other vices, which may bring diſeaſes or death.
Stirring men up to quarrelling, and fighting

Maiming,

Maiming, or hurting the body of our Neighbour.
Fierceneſs, and rage againſt him.
Coveting our Neighbours wife.
Actually defiling her.
Spoiling the goods of others, upon ſpight and malice.
Coveting to gain them to our ſelves.
Oppreſſing by violence, and force, or colour of Law.
Not paying what we borrow.
Not paying what we have voluntarily promiſed.
Keeping back the wages of the ſervant, and hireling.
Unfaithfulneſs in truſts, whether to the living or dead.
Uſing Arts of deceit, in buying and ſelling.
Exacting upon the neceſſities of our Neighbours.
Blaſting the credit of our Neighbour:
By Falſe Witneſs.
By Railing.
By whiſpering.
Incouraging others in their ſlanders.
Being forward to beleeve ill reports of our Neighbour.
Cauſeleſs ſuſpicions.
Raſh judging of him.
Deſpiſing him for his infirmities.
Inviting others to do ſo by ſcoffing and deriding him.
Bearing any malice in the heart.

Secre-

Secret wishing of death, or any kind of hurt to our Neighbour.
Rejoicing, when any evil befalls him.
Neglecting to make what satisfaction we can, for any sort of injury done to our Neighbour.
Lying.
Churlish, and proud behaviour to others.
Froward and peevish conversation.
Bitter and reproachful language.
Cursing.
Not paying the respect due to the qualities or gifts of others.
Proudly overlooking them.
Seeking to lessen others esteem of them.
Not imploying our abilities whether of mind or estate, in administring to those whose wants require it.
Unthankfulness to our Benefactours.
Especially those that admonish us.
Not amending upon their reproof.
Being angry at them for it.
Not reverencing our Civil Parent, the lawful Magistrate.
Judging and speaking evil of him.
Grudging his just tributes.
Sowing sedition among the people.
Refusing to obey his lawful commands.
Rising up against him, or taking part with them that do.
Despising our Spiritual Fathers.
Not loving them for their works sake.
Not obeying those Commands of God they deliver to us.

Seeking to withhold from them their just maintenance.

Forsaking our lawful Pastors, to follow factious teachers.

Stubborn and irreverent behaviour to our natural Parents.

Despising and publishing their infirmities.

Not loving them, nor endeavouring to bring them joy and comfort.

Contemning their counsels.

Murmuring at their Government.

Coveting their estates, though by their death.

Not ministring to them in their wants of all sorts.

Neglecting to pray for Gods blessing on these several sorts of Parents.

Want of natural affection to children.

Mothers refusing to nurse them without a just impediment.

Not bringing them timely to Baptism.

Not early instructing them in the wayes of God.

Suffering them for want of timely correction to get customes of sin.

Setting them evil examples.

Discouraging them by harsh & cruel usage.

Not providing for their subsistence, according to our ability.

Consuming their portions in our own riot.

Reserving all till our death, and letting them want in the mean time.

Not

Not seeking to entail a blessing on them by our Christian lives.

Nor heartily praying for them.

Want of affection to our natural brethren.

Envyings & heart-burnings towards them.

Not loving our spiritual brethren; *i. e.* our fellow Christians.

Having no fellow-feeling of their sufferings.

Causelesly forsaking their communion in Holy Duties.

Not taking deeply to heart the desolations of the Church.

Marrying within the degrees forbidden.

Marrying for undue ends, as covetousness, lust, &c.

Unkind, froward, and unquiet behaviour towards the husband, or wife.

Unfaithfulness to the bed.

Not bearing with the infirmities of each other.

Not endeavouring to advance one anothers good, spiritual or temporal.

The wife resisting the lawful command of her husband.

Her striving for rule and dominion over him.

Not praying for each other.

Unfaithfulness to a friend.

Betraying his secrets.

Denying him assistance in his needs.

Neglecting lovingly to admonish him.

Flattering him in his faults.

Forſaking his friendſhip upon ſlight, or no cauſe.
Making leagues in ſin, inſtead of vertuous friendſhips.
Servants diſobeying the lawful commands of their Maſters.
Purloining their goods.
Careleſly waſting them.
Murmuring at their rebukes.
Idleneſs.
Eye ſervice.
Maſters uſing ſervants tyrannically and cruelly.
Being too remiſs, and ſuffering them to neglect their duty.
Having no care of their Souls.
Not providing them means of inſtruction in Religion.
Not admoniſhing them, when they commit ſins.
Not allowing them time, and opportunity for prayer, and the worſhip of God.
Want of bowels, and Charity to our Neighbours.
Not heartily deſiring their good ſpiritual, or temporal.
Not loving, and forgiving enemies.
Taking actual revenges upon them.
Falſeneſs, profeſſing kindneſs, and acting none.
Not labouring to do all good we can to the Soul of our Neighbour.
Not aſſiſting him to our power in his bodily diſtreſſes.

Not

Not defending his good name, when we know or beleeve him slandered.
Denying him any neighbourly office, to preserve or advance his estate.
Not defending him from oppression, when we have power.
Not relieving him in his poverty
Not giving liberally, or cheerfully.
Not loving peace.
Going to Law upon slight occasions.
Bearing inward enmity to those we sue.
Not labouring to make peace among others.

The use of this Catalogue *of sins is this: Upon dayes of Humiliation, especially before the Sacrament, read them consideringly over, and at every particular ask thine own heart,* Am I guilty of this? *And whatsoever by such examination thou findest thy self faulty in, confess particularly, and humbly to God, with all the beginning circumstances, which may any way increase their guilt, and make serious resolutions against every such sin, for the future; After which thou mayest use this form following.*

O Lord, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and my trespass is growen up even unto Heaven. I have wrought all these great provocations, and that in the most provoking manner, they have not been onely single but repeated acts of sin: for, O Lord, of all this black Catalogue which I have now brought forth before thee, how few are there which I have not often

committed, nay, which are not become even habitual and customary to me? And to this frequency, I have added both a greedineſs, and obſtinacy in ſinning, turning into my courſe as the horſe ruſheth into the battel, doing evil with both hands, earneſtly, yea hating to be reformed, and caſting thy words behind me, quenching thy Spirit within me, which teſtified againſt me, to turn me from my evil wayes, and fruſtrating all thoſe outward means, whether of judgment or mercy, which thou haſt uſed to draw me to thy ſelf. Nay, O Lord, even my repentances may be numbred amongſt my greateſt ſins, they have ſometimes been feigned and hypocritical, alwayes ſo ſlight and ineffectual, that they have brought forth no fruit in amendment of life, but I have ſtill returned with the dog to his vomit, and the ſow to the mire again, and have added the breach of reſolutions and vowes, to all my former guilts. Thus, O Lord, I am become out of meaſure ſinful, and ſince I have thus choſen death, I am moſt worthy to take part in it, even in the ſecond death, the lake of fire and brimſtone. This this, O Lord, is in juſtice to be the portion of my cup, to me belongs nothing but ſhame and confuſion of face eternally. But to thee, O Lord God, belongeth mercy and forgiveneſs, though I have rebelled againſt thee. O remember not my ſins and offences, but according to thy mercy think thou upon me O Lord for thy goodneſs. Thou ſenteſt thy Son

to

to seek and to save that which was lost, behold, O Lord, I have gone astray like a sheep that is lost, O seek thy servant, and bring me back to the Shepherd and Bishop of my Soul; let thy Spirit work in me a hearty sense and detestation of all my abominations, that true contrition of heart, which thou hast promised not to despise. And then be thou pleased to look on me, to take away all iniquity, and receive me graciously, and for his sake who hath done nothing amiss, be reconciled to me, who have done nothing well, wash away the guilt of my sins in his blood, and subdue the power of them by his grace, and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness, and worldly lusts, that I may never once more cast a look toward Sodom, or long after the flesh pots of Egypt, but consecrate my self intirely to thee, to serve thee in Righteousness and true Holiness, reckoning my self to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Saviour.

This PENITENTIAL PSALM *May also fitly be used.*

PSAL. 51.

HAve mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness;

and cleanse me from my sin.

For I knowledg my faults, and my sin is ever before me.

Against thee onely have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean, thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood guiltiness, O God, thou that art the God of my health, and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

For

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion, build thou the walls of Jerusalem.

Then shalt thou be pleased with the Sacrifice of righteousness, with the burnt-offerings and oblations, then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. *Amen.*

PRAYERS BEFORE the receiving of the blessed SACRAMENT.

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished Souls, make my desires and gaspings after it, answerable to my needs of it. I have with the prodigal wasted that portion of grace thou bestowedst upon me, and therefore do infinitely want a supply

out

out of this treasury: But O Lord, how shall such a wretch as I dare to approach this holy table: I am a dog, how shall I presume to take the childrens bread, or how shall this spiritual Manna, this food of Angels be given to one, who hath chosen to feed on husks with swine, nay to one who hath already so often trampled these precious things under foot, either carelesly neglecting, or unworthily receiving these holy mysteries? O Lord, my horrible guiltines makes me tremble to come, and yet makes me not dare to keep away, for where, O Lord, shall my polluted Soul be washed, if not in this fountain which thou hast opened for sin and for uncleanness? Hither therefore I come, and thou hast promised that him that cometh to thee thou wilt in no wise cast out: This is, O Lord, the blood of the New Testament, grant me so to receive it, that it may be to me for remission of sins. And though I have so often and so wretchedly broken my part of that Covenant, whereof this Sacrament is a seal, yet be thou graciously pleased to make good thine, to be merciful to my unrighteousnes, and to remember my sins and mine iniquities no more, and not onely so, but to put thy lawes into my heart, and write them in my mind, and by the power of thy grace dispose my soul to such a sincere and constant obedience, that I may never again provoke thee; Lord grant that in these holy mysteries, I may not only commemorate, but effectually receive my blessed

sed Saviour, and all the benefits of his passion: And to that end give me such a preparation of soul, as may qualify me for it, give me a deep sense of my sins, and unworthiness, that being weary and heavy laden, I may be capable of his refreshings, and by being suppled in my own tears, I may be the fitter to be washed in his blood, raise up my dull and earthly mind from groveling here below, and inspire it with a holy zeal, that I may with spiritual affection approach this spiritual feast: and let O Lord, that infinite love of Christ, in dying for so wretched a sinner, inflame my frozen benummed soul, and kindle in me that sacred fire of love to him, and that so vehement that no waters may quench, no floods drown it, such as may burn up all my dross, not leave one unmortified lust in my soul, and such as may also extend it self to all whom thou hast given me command and example to love, even enemies as well as friends. Finally, O Lord, I beseech thee to cloth me in the wedding garment, and make me though of my self a most unworthy, yet by thy mercy an acceptable guest at this holy table, that I may not eat and drink my own condemnation, but may have my pardon sealed, my weaknesses repaired, my corruptions subdued, and my soul so inseparably united to thee, that no temptations may ever be able to dissolve the union, but that being begun here in grace, it may be consummated in glory; Grant this, O Lord, for thy dear Sons sake, Jesus Christ.

ANO-

ANOTHER.

O BLESSED Jesus, who once offeredst up thy self for me upon the Cross, and now offerest thy self to me in the Sacrament, let not, I beseech thee, my impenitence and unworthiness frustrate these so inestimable mercies to me, but qualifie me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am so clog'd with guilt, so holden with the cords of my sins, that I am not able to move towards thee, O lose me from this band, wherewith Satan and my own lusts have bound me, and draw me that I may run after thee. Lord, thou seest daily how eagerly I pursue the paths that lead to death, but when thou inviteſt me to life and glory, I turn my back and forsake my own mercy. How often hath this feast been prepared, and I have with frivilous excuses absented my self, or if I have come, it hath been rather to defie then to adore thee, I have brought such troops of thy professed enemies, unrepented sins along with me, as if I came not to commemorate, but renew thy passion, crucifying thee afresh, and putting thee to open shame: and now of what punishment shall I be thought worthy, who have thus trampled under foot the Son of God, and counted the blood of the Covenant an unholy thing! yet O merciful Jesu, this blood is my onely refuge, O let this make my atonement

or I perish eternally, wherefore didst thou shed it, but to save sinners, neither can the merit of it be overwhelmed either by the greatness or number of sins. I am a sinner, a great one, O let me find its saving efficacy. Be merciful unto me, O God, be merciful to me for my soul trusteth in thee, and in the clefts of thy wound, shall be my refuge until thy fathers indignation be overpast. O thou, who hast as my high Priest sacrificed for me, intercede for me also, and plead thy meritorious sufferings on my behalfe, and suffer not, O my Redeemer, the price of thy blood to be utterly lost: And grant, O Lord, that as the sins I have to be forgiven are many, so I may love much: Lord thou seest what faint, what cold affections I have towards thee, O warm and enliven them; and as in this Sacrament, that transcendent love of thine in dying for me is shewed forth, so I beseech thee, let it convey such grace into me, as may enable me to make some returns of love: O let this divine fire descend from heaven into my soul, and let my sins be the burnt offering for it to consume, that there may not any corrupt affection, any accursed thing be sheltered in my heart, that I may never again defile that place, which thou hast chosen for thy temple. Thou dyedst, O dear Jesu, to redeem me from all iniquity, O let me not again sell my self to work wickedness, but grant that I may approach thee at this time with most sincere and fixed resolutions of an entire reformation, and

and let me receive such grace, and strength from thee, as may enable me faithfully to perform them: Lord, there are many old habituated diseases, my soul groanes under. [*Here mention thy most prevailing corruptions.*] And though I lye never so long at the pool of Bethesda, come never so often to thy table, yet unless thou be pleased to put forth thy healing vertue, they will still remain uncured. O thou blessed Physician of souls, heal me, and grant I may now so touch thee, that every one of these loathsome issues may immediately stanch, that these sicknesses may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying so polluted a wretch. O Christ, hear me, and grant I may now approach thee with such humility and contrition, love and devotion, that thou maist vouchsafe to come unto me, and abide with me, communicating to me thy self, and all the merits of thy passion. And then, O Lord, let no accusations of Satan, or my own conscience amaze or distract me, but having peace with thee, let me also have peace in my self, that this wine may make glad, this bread of life may strengthen my heart, and enable me cheerfully to run the way of thy Commandments. Grant this merciful Saviour I beseech thee, for thine own bowels and compassions sake.

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EJACULATIONS *to be used at the* LORDS TABLE.

LOrd I am not worthy that thou shouldest come under my roof.

I have sinned, what shall I do unto thee, O thou preserver of men.

[*Here recollect some of thy greatest sins*]

If thou Lord shouldst be extreme to mark what is done amiss, O Lord who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the cry of his blood, which speaketh better things then that of *Abel*.

By his Agony, and bloody Sweat, by his Cross, and Passion good Lord deliver me.

O Lamb of God which takest away the sins of the world, grant me thy Peace.

O Lamb of God which takest away the sins of the world, have mercy upon me.

Immediately before Receiving.

THou hast said that he that eateth thy flesh and drinketh thy blood hath eternal life.

Behold the servant of the Lord, be it unto me according to thy word.

At the Receiving of the Bread.

BY thy Crucified Body deliver me from this body of death.

At

At the Receiving of the Cup.

O let this blood of thine purge my conſcience from dead works, to ſerve the living God.

Lord if thou wilt thou canſt make me clean.

O touch me, and ſay, I will, be thou clean.

After Receiving.

WHat ſhall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the Name of the Lord.

Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

Therefore bleſſing, honour, glory, and power be to him that ſitteth upon the Throne and to the Lamb, for ever and ever, *Amen.*

I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footſteps ſlip not.

A Thankſgiving after the Receiving of the Sacrament.

O Thou Fountain of all goodneſs, from whom every good and perfect gift cometh, and to whom all honour and glory ſhould be returned, I deſire with all the moſt fervent and inflamed affections of a grateful heart, to bleſſe and praiſe thee for thoſe inеſtimable mercies thou haſt vouchſafed me; Lord what is man that thou ſhouldſt ſo regard

gard him, as to send thy beloved Son to suffer such bitter things for him? But Lord, what am I, the worst of men, that I should have any part in this atonement, who have so oft despised him and his sufferings, O the height, and depth of this mercy of thine, that art pleased to admit me to the renewing of that Covenant with thee, which I have so often & so perversly broken, that I who am not worthy of that daily bread, which sustains the body, should be made partaker of this bread of life, which nourishes the Soul, and that the God of all purity should vouchsafe to unite himself to so polluted a wretch: O my God, suffer me no more, I beseech thee, to turn thy grace into wantonness, to make thy mercy an occasion of security, but let this unspeakable love of thine constrain me to obedience, that since my blessed Lord hath died for me, I may no longer live unto my self but to him; O Lord, I know there is no concord between Christ and Belial, therefore since he hath now been pleased to enter my heart, O let me never permit any lust to chace him thence, but let him that hath so dearly bought me, still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all assaults of my spiritual enemies, but especially deliver me from my self, from the treachery of my own heart, which is too willing to yield it self a prey. And where thou seest I am either by nature or cu-

stome most weak, there do thou, I beseech thee, magnify thy power in my preservation. [*Here name thy most dangerous temptation.*] And Lord let my Saviours sufferings for my sins, and the vowes I have now made against them, never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make truce with those lusts, which nailed his hands, pierced his side, and made his Soul heavy to the death. But that having now anew listed my self under his banner, I may fight manfully, and follow the Captain of my Salvation even through a Sea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare. O be thou my strength, who am not able of my self to struggle with the slightest temptations. How often have I turned my back in the day of battel? How many of these sacramental vowes have I violated? And Lord I have still the same unconstant deceitful heart, to betray me to the breach of this. O thou who art Yea and Amen, in whom there is no shadow of change, communicate to me, I beseech thee, such a stability of mind, that I may no more thus start aside, like a broken bow, but that having my heart wholly with thee, I may continue stedfast in thy Covenant. That not one good purpose which thy Spirit hath raised in me this day, may vanish, as so many have formerly done, but that they may bring forth fruit unto life eternal. Grant this,

this, O merciful Father, through the merits, and Mediation of thy Crucified Saviour.

A Prayer of Intercession to be used either before or after the receiving of the Sacrament.

O Most Gracious Lord, who so tenderly lovedst mankind, as to give thy dear Son out of thy bosom, to become a propitiation for the sins of the whole world; grant that the effect of this Redemption may be as Universal, as the design of it, that it may be to the Salvation of all. O let no person by impenitence and wilful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to Repentance. Inlighten all that sit in darkness, all Jewes, Turks, Infidels, and Hereticks, take from them all blindness, hardness of heart, and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites. And for all those upon whom the Name of thy Son is called, grant, O Lord, that their conversations may be such as becometh the Gospel of Christ, that his Name be no longer Blasphemed among the Heathen through us. O blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest. O let not our profession, and our prac-

stice be always at so wide a distance. Let not the Disciples of the Holy and Immaculate Jesus, be of all others the most profane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious, and bloody, but make us Christian indeed, as well as in name, that we may walk worthy of that Holy Vocation, wherewith we are called, and may all with one mind and one mouth glorify thee, the Father of our Lord Jesus Christ. Have mercy on this languishing Church, look down from Heaven the Habitation of thy Holiness and of thy glory, where is thy Zeal, and thy strength, the sounding of thy bowels, and of thy mercies toward us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquity for ever, but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness, let thy anger & thy fury be turned away, & cause thy face to shine upon thy Sanctuary, which is desolate, for the Lords sake; and so separate between us and our sins, that they may no longer separate between us & our God. Save and defend all Christian Kings, Princes, & Governours, especially those to whom we owe subjection, plead thou their cause, O Lord, against those that strive with them, and fight thou against those that fight against them, and so guide and assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable life, in all godliness and

and honestly. Bless them that wait at thine Altar, open thou their lips that their mouth may shew forth thy praise, O let not the lights of the world be put under bushels, but place them in their candlesticks, that they may give light to all that are in the house. Let not Jeroboams Priests profane thy service, but let the seed of Aaron still minister before thee. And O thou Father of mercies, and God of all comfort, succour and relieve all that are in affliction, deliver the out-cast and poor, help them to right that suffer wrong, let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to dye, grant ease to those that are in pain, supplies to those that suffer want, give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies, and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my enemies, persecutors, and slanderers, and turn their hearts. Powre down thy blessings on all my friends, and benefactors, all who have commended themselves to my Prayer. [*Here thou must name particular persons.*] And grant, O merciful father, that through this blood of the crosse, we may all be presented pure and unblameable, and unreprovable in thy sight, That so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son, and holy Ghost, for ever.

A Prayer in time of common Persecution.

O Blessed Saviour, who hast made the crosse the badg of thy Disciples, enable me, I beseech thee, willingly and chearfully to embrace it; thou seest, O Lord, I am fallen into dayes, wherein he that departeth from evil maketh himself a Prey; O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a prey to men, may by thee be excepted as a sacrifice to God: Lord preserve me so by thy grace that I never suffer as an evil doer, and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoyce that I am counted worthy to suffer for thy name: O thou who for my sake endured'st the crosse, and despis'd'st the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lye on my back, I may never put my hand into wickedness: Lord, thou knowest whereof I am made; thou remembrest that I am but flesh, and flesh, O Lord, shrinks at the approach of any thing grievous. It is thy Spirit thy Spirit alone, that can uphold me, O stablish me with thy free Spirit, that I be not weary & faint in my mind. And by how much the grea-

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ter thou discernest my weakness, so much the more do thou shew forth thy power in me, and make me, O Lord, in all temptations stedfastly to look to thee, the author and finisher of my faith, that so I may run the race, which is set before me, and resist even unto blood, striving against sin. O dear Jesus, hear me, and though Satan desire to have me, that he may winnow me as wheat, yet do thou, O blessed Mediator, pray for me that my faith fail not, but that though it be tryed with fire, it may be found unto praise, and glory, and honour at thy appearing. And O Lord, I beseech thee, grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my suffering. Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors, and do thou, O Lord, overcome all their evil with thy infinite goodness, turn their hearts, and draw them powerfully to thy self, and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father, and the Holy Ghost, one God, for ever.

A Prayer in time of Affliction.

O Jesus! and holy Lord, who with rebukes doest chasten man for sin, I desire unfeignedly to humble my self under thy mighty hand, which now lyes heavy upon me,

I heartily acknowledg, O Lord, that all I do, all I can suffer, is but the due reward of my deeds, and therefore in thy severest inflictions I must still say, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beseech thee in judgment remember mercy, & though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy, or more lasting then thou seest profitable for my soul, correct me but with the Chastisement of a father, not with the wounds of an enemy, and though thou take not off thy rod, yet take away thine anger: Lord do not abhor my soul, nor cast thy servant away in displeasure, but pardon my sins. I beseech thee, and if yet in thy fatherly wisdome, thou see fit to prolong thy corrections, thy blessed will be done, I cast my self, O Lord, at thy feet, do with me what thou pleasest. Trye me as silver is tryed so thou bring me out purified. And Lord make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand, but that having perfectly suppresst all repining thoughts, I may cheerfully drink of this cup. And how little soever thou shalt please to make it, Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness. That so these light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ.

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A Thanksgiving for Deliverance.

O BLESSED Lord, who art gracious and merciful, slow to anger and of great kindness, and repentest thee of the evil, I thankfully acknowledg before thee, that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions O Lord, deserved to be scourged with scorpions, and thou hast corrected them only with a gentle and fatherly rod, neither hast thou suffered me to lye long under that, but hast given me a timely and a gracious issue out of my late distress: O Lord, I will be glad and rejoyce in thy mercy, for thou hast considered my trouble and hast known my soul in adversity. Thou hast smitten and thou hast healed me, O let these various methods of thine have their proper effects upon my soul; That I who have felt the smart of thy chastisements, may stand in awe, and not sin, and that I who have likewise felt the sweet refreshings of thy mercy, may have my heart ravished with it, and knit to thee in the firmest bands of love, and that by both I may be preserved in a constant entire obedience to Thee all my dayes, through Jesus Christ.

Directions for the time of Sickness.

WHEN *thou findest thy self visited with sickness, thou art immediately to remember that it is God, which with*

with rebukes doth chasten man for sin. And therefore let thy first care be to find out what it is that provokes him to smite thee, and to that purpose examine thine own heart, search diligently what guilts lie there, confess them humbly and penitently to God, and for the greater security of thy repentance, for all the old score of thy former life, beg most earnestly and importunately his mercy in and through Christ Jesus, and put an sincere and real confession of forsaking every evil way, for the rest of that time which God shall spare thee. And here thy wisdom will direct thee not in this so weighty a business to rely wholly upon thy own for some godly Divine, not only to assist thee by his Prayers, but with his counsel also. And to that purpose open thy heart so freely to him, that he may be able to judge whether thy repentance be such as may give thee confidence to appear before Gods dreadful Tribunal, will not be to late, to help those who he can now tell he may help in time. And when thou hast thus provided for the better part, thy soul, then consider thy body also, and as the Wise man saith, Eccl. 38.12. Give place to the Physician, for the Lord hath created him: Use such means as may be most likely to recover thy health, but always remember that the success of them must come from God, and beware of Asa's sin, who sought to the Physicians, and not to the Lord, 2 Chron. 16.12. Dispose also betimes of thy temporal affairs, by making thy will, and setting all things in such order as that moment shall be come them in, and after it you till thy sickness grow violent, for then perhaps thou shalt not have such use of thy reason as may fit thee for it, which when have, it will be in a much more seasonable to employ thy thoughts on higher things, on the world thou are going to rather then that thou are about to leave; we cannot carry the things of this world with us, which we go hence and it is not fit we should carry the thoughts of them. Those first let those be early dispatched that they may not disturb thee at last.

A Prayer for a sick Person.

O Merciful and Righteous Lord, the God of health and of sickness, of life, and of death, I most unfeignedly acknowledge that my great abuse of those many days of strength and welfare, which thou hast afforded me, hath most justly deserved thy present visitation. I desire, O Lord, humbly to accept of this punishment of mine iniquity, and to bear the indignation of the Lord, because I have sinned against him. And, O thou merciful Father, who desirest not the ruine but the amendment of those whom thou scourgest, I beseech thee by thy grace so to sanctifie this correction of thine to me, that this sickness of my body may be a means of health to my soul, make me diligent to search my heart, and do thou, O Lord enable me to discover every accursed thing, how closely soever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also, restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdome thou hast otherwise disposed, if thou have determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it give me that sincere and earnest repentance, to which thou hast promi-

promised mercy and pardon; weane my heart from the world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joyes which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to waite till my change come. And grant, O Lord, that when my earthly house of this Tabernacle is dissolved, I may have a building of God, an house not made with hands, eternal in the heavens. And that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ.

A THANKSGIVING for RECOVERY.

O GRACIOUS Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnifie thee, that thou hast in love to my soul, delivered it from the pit of corruption, and restored me to health again. it is thou alone, O Lord, that hast preserved my life from destruction, thou hast chastned and corrected me, but thou hast not given me over unto death, O let this life which thou hast thus graciously spared be wholy consecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me strictly careful to sin no more, least a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make

make me secure, as thinking that my Lord delayeth his coming, but grant me, I beseech thee, to make a right use of this long suffering of thine, and so to imploy every minute of that time, thou shalt allow me that when thou shalt appear, I may have confidence, and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me, to watch for my Masters coming. And when the pleasures of sin shal present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear me, and as thou hast in much mercy afforded me time, so grant me also grace to work out my own salvation, to provide oyl in my lamp, that when the Bridegroom cometh, I may go in with him to the marriage. Grant this, I beseech thee, for thy dear Sons sake.

A Prayer at the approach of death.

O Eternal and everliving God, who first breathedst into man the breath of life, and when thou takest away that breath, he dyes and is turned again to his dust, look with compassion on me thy poor creature, who am now drawing neer the gates of death, and which is infinitely more terrible, the bar of judgment. Lord my own heart condemns me, and thou art infinitely greater then my heart, and knowest all things. The sins I know and remem-

remember, fill me with horrour; but there are also multitudes of others, which I either observed not at the time, or have since carelesly forgot, which are all present to thee. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance, and to what a mountainous heap must the minutely provocations of so many years arise? How shall one so ungodly stand in thy Judgment, or such a sinner in the Congregation of the Righteous? And to add yet more to my terrour, my very repentance I fear will not abide the tryal, my frequent relapses heretofore have sufficiently witnessed the unsincerity of my past resolutions. And then, O Lord, what can secure me that my present dislikes of my sins are not rather the effects of my amazing danger, then of any reall change; and, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly sincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmeth me, my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy. Lord, save now, or I perish eternally. O thou who willest not that any should perish, but that all should come to Repentance, bring me, I beseech thee, though thus late, to a sincere Repentance, such as thou wilt accept, who tryest the heart. Create in me, O God, a clean

clean heart, and renew a right spirit within me: Lord one day is with thee as a thousand years, O let thy mighty Spirit work in me now in this my last day, whatsoever thou seest wanting to fit me for thy mercy, and acceptation. Give me a perfect and entire hatred of my sins, and enable me to present thee with that sacrifice of a broken and contrite heart, which thou hast promised not to despise; that by this I may be made capable of that atonement, which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was on him, O heal me by his stripes, and let the cry of his blood drown the clamour of my sins: I am indeed a child of wrath, but he is the Son of thy love, for his sake spare me; O Lord, spare thy creature, whom he hath redeemed with his most precious blood, and be not angry with me for ever. In his wounds, O Lord, I take Sanctuary, O let not thy vengeance pursue me to this city of refuge: my Soul hangeth upon him, O let me not perish with a Jesus, with a Saviour in my armes. But by his Agony and bloody Sweat, by his Cross and Passion, by all that he did and suffered for sinners, good Lord deliver me, deliver me, I beseech thee, from the wages of my sins, thy wrath and everlasting damnation. in this time of my tribulation, in the hour of death,

death, and in the day of Judgment. Hear me O Lord, hear me, and do not now repay my former neglects of thy calls, by refusing to answer me in this time of my greatest need. Lord, there is but a step between me and death, O let not my sun go down upon thy wrath, but seal my pardon, before I go hence and be no more seen. Thy loving kindness is better then the life it self, O let me have that in exchange, and I shall most gladly lay down this mortal life; Lord thou knowest all my desire, and my groaning is not hid from thee, Deal thou with me, O Lord, according to thy Name, for sweet is thy mercy, take away the sting of death, the guilt of my sins, and then though I walk through the valley of the shadow of death, I will fear no evil, I will lay me down in peace, and Lord when I awake up, let me be satisfied with thy presence in thy glory. Grant this merciful God for his sake, who is both the Redeemer, and Mediator of sinners, even Jesus Christ.

PSALMES.

PUT me not to rebuke O Lord in thine anger, neither chasten me in thy heavy displeasure.

There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sins.

For my wickednesses are gone over my head, and are a sore burden too heavy for me to bear.

My

My wounds stink and are corrupt through my foolishness.

Therefore is my spirit vexed within me, and my heart within me is desolate.

My sins have taken such hold upon me, that I am not able to look up, yea, they are more in number, then the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy, long suffering, plenteous in goodness and truth.

Turn thee unto me, and have mercy upon me for I am desolate, and in misery.

If thou Lord shouldst be extreme to mark what is done amiss, O Lord who may abide it.

O remember not the sins and offences of my youth, but according to thy mercy think thou upon me, for thy goodness.

Look upon my adversity and misery, and forgive me all my sin.

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord hear my voice.

Turn thee O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my Soul and save it, O deliver me, because of my enemies.

For my Soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lyons mouth, hear me from among the horns of the Unicorns.

O set me up upon the rock that is higher then I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my Soul, and why art thou so disquieted within me?

Put thy trust in God, for I will yet give him thanks, for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy Mercy O Lord endureth for ever, despise not then the work of of thine own hands.

O God, *thou art my God, early will I seek thee.*

My Soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land where no water is.

Like as the hart desireth the water brooks, so longeth my Soul after thee O God.

My Soul is a thirst for God, even for the living God, when shall I come to appear before the presence of God?

How amiable are thy dwellings, O Lord of Hosts?

My Soul hath a desire and longing to enter into the Courts of the Lord, my flesh and my heart rejoice in the living God.

O that I had wings like a Dove, for then would I flye away and be at rest.

O send

O send out thy light and thy truth, that they may lead me, and bring me unto thy Holy Hill, and to thy dwelling.

For one day in thy Courts is better then a thousand.

I had rather be a door keeper in the house of my God, then to dwell in the tents of wickedness.

I should utterly have fainted, but that I believed verily to see the goodness of the Lord in the land of the living.

Thou art my Helper and my Redeemer, O Lord make no long tarrying.

EJACULATIONS.

O LORD of whom may I seek for succour, but of thee who for my sins art justly displeased, yet O Lord God most Holy, O Lord most mighty, O Holy and most Merciful Saviour, delivers me not into the bitter pains of eternal death.

Thou knowest Lord the secrets of my heart, shut not up thy merciful eyes to my prayer, but hear me O Lord most Holy, O God most Mighty, O Holy and Merciful Saviour, thou most worthy Judg eternal, suffer me not at my last hour for any pains of death to fall from thee.

Father I have sinned against Heaven and before thee, and am no worthy to be called thy child, yet O Lord do not thou cast off the bowels and compassions of a Father, but e-

ven as a Father pittieth his own children, so b
thou merciful unto me.

Lord, the prince of this world cometh, O
let him have nothing in me, but as he ac-
cuseth, do thou absolve, he layes many and
grievous things to my charge, which he can
too well prove, I have nothing to say for my
self, do thou answer for me, O Lord my
God.

O Lord I am clothed with filthy garments,
and Satan stands at my right hand, to resist
me, O be thou pleased to rebuke him, and
pluck me as a brand out of the fire, cause
mine iniquities to pass from me, and cloth me
with the righteousness of thy Son.

Behold, O God, the Devil is coming to-
wards me, having great wrath because he
knoweth that he hath but a short time, O save
and deliver me, lest he devour my Soul like a
Lyon, and tear it in pieces while there is none
to help.

O my God, I know that no uncléan thing
can enter into thy Kingdom, and I am no-
thing but pollution, my very righteousnes
are as filthy rags, O wash me and make me
white in the blood of the Lamb, that so I may
be fit to stand before thy Throne.

Lord the snares of death compass me round
about, O let not the pains of Hell also take
hold upon me, but though I find trouble and
heavines, yet O Lord I beseech thee deliver
my Soul.

O dear Jesus, who hast bought me with the
pre-

precious price of thine own blood, challenge now thy purchase, and let not all the malice of hell pluck me out of thy hand.

O blessed high Priest, who art able to save them to the utmost, who come unto God by thee, save me I beseech thee, who have no hope, but on thy merits and intercession.

O God I confess I have defaced that Image of thine, thou didst imprint upon my Soul, yet O thou faithful Creatour, have pity on thy creature.

O Jesu, I have by my many and grievous sins crucified thee afresh, yet thou who prayedst for thy persecutors, intercede for me also, and suffer not, O my Redeemer, my soul (the price of thy blood) to perish.

O Spirit of grace, I have by my horrid impieties done despight to thee, yet, O blessed comforter though I have often grieved thee, be thou pleased to succour and relieve me, and say unto my soul, I am thy salvation.

Mine eyes look unto thee, O Lord, in thee is my trust, O cast not out my soul.

O Lord in thee have I trusted, let me never be confounded.

O Blessed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness.

O thou Captain of my salvation, who wert made perfect by sufferings, sanctifie to me all the paines of body, all the terrors of mind, which thou shalt permit to fall upon me.

Lord, my sins have deserved eternal torments make me cheerfully and thankfully to bear my present pains, chasten me as thou pleasest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my soul, O let thy Spirit move upon these waters, and make them like the pool of Bethesda, that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first sufferedst many and grievous things, and then enteredst into thy glory, make me so to suffer with thee, that I may also be glorified with thee.

O dear Jesus, who humblest thy self to the death of the cross for me, let that death of thine sweeten the bitternels of mine.

When thou hadst overcome the sharpnes of death, thou didst open the Kingdome of heaven to all believers.

I believe that thou shalt come to be my Judg.

I pray thee therefore help thy servant whom thou hast redeemed with thy most precious blood:

Make me to be numbred with thy Saints in glory everlasting.

Thou art the resurrection and the life, he that

that believeth in thee, though he were dead, yet shall he live. Lord, I believe, help thou my unbelief.

My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.

I desire to be dissolved, and to be with Christ, which is far better: Lord, I groan earnestly desiring to be cloathed upon with that house from heaven.

I desire to put off this my tabernacle, O be pleased to receive me into everlasting habitations.

Bring my soul out of prison, that I may give thanks unto thy name.

Lord, I am here to wrestle not onely with flesh and blood, but with principalities and powers, and spiritual wickedness, O take me from these tents of Kedar, into the heavenly Jerusalem, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service, without distraction, O take me up to stand before thy throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations, O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment, and absence from the Lord, O take me where I shall for ever behold thy face, and follow

the lamb whither soever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness.

O Blessed Jesu, who hath loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my spirit, for thou hast redeemed me, O Lord thou God of truth. Come Lord Jesu, come quickly.

PRAYERS for their use who Mourn in secret for the PUBLICK CALAMITIES, &c.

Psalm 74. *O God, wherefore art thou absent, &c.*
79. *O God, the Heathen are come, &c.*
80. *Hear, O thou Shepherd of Israel, &c.*

A Prayer to be used in these times of Calamity.

O Lord God, to whom vengeance belongeth, I desire humbly to confesse before thee

thee, both on my own behalf, and that of this nation, that these many years of calamity we have groaned under, are but the just (yea mild) returns of those many more years of our provocations against thee, and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all people of the earth. Thy candle shined upon our heads, and we delighted our selves in thy great goodness, peace was within our walls, and plenteousness within our palaces, there was no decay, no leading into captivity, and no complaining in our streets: But we turned this grace into wantonness, we abused our peace to security, our plenty to riot and Luxury, and made those good things, which should have endeared our hearts to thee, the occasions of estranging them from thee; Nay, O Lord, thou gavest us yet more precious mercies, thou wert pleased thy self to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths; But O Lord we have made no other use of that light, then to conduct us to the chambers of death, we have dealt proudly, and not hearkned to thy commandments, and by rebelling against the light, have purchased to our selves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sins, we had long since been swept away with a swift destru-

deſtruction, and there had been none of us alive at this day to implore thy mercy. But thou art a gracious God, ſlow to anger, and haſt proceeded with us with much patience and long ſuffering, thou haſt ſent thy judgments to awake us to repentance, and haſt alſo allowed us ſpace for it: But alas! we have perverted this mercy of thine beyond all the former, we return not to him that ſmiteth us, neither do we ſeek the Lord, we are ſlidden back by a perpetual backſliding, no man repenteth him of his wickedneſs, or ſaith what have I done? 'Tis true indeed we fear the rod (we dread every ſuffering, ſo that we are ready to buy it off with the fouleſt ſin) but we fear not him that hath appointed it, but by a wretched obſtinacy harden our necks againſt thee, and refuſe to return. And now, O God, what balm is there in Gilead that can cure us; who, when thou wouldſt heal us, will not be healed, we know thou haſt pronounced that there is no peace to the wicked, and how ſhall we then pray for peace, that ſtill retain our wickedneſs? 'This this, O Lord, is our ſoreſt diſeaſe, O give us medicines to heal this ſickneſs, heal our ſouls, and then we know thou canſt ſoon heal our land. Lord, thou haſt long ſpoken by thy word to our ears, by thy judgments even to all our ſenſes, but unleſs thou ſpeak by thy Spirit to our hearts, all other cals will ſtill be uneffectual, O ſend out this voice, and that a mighty voice, ſuch as may awake us out of this Lethargy: thou that didſt call Lazarus out of the grave, O

be

be pleased to call us, who are dead, yea putrified in trespasses and sins, and make us to awake to righteousness. And though, O Lord, our frequent resistances even of these inward calls have justly provoked thee to give us up to the lusts of our own heart; yet O thou boundless ocean of mercy, who art good not only beyond what we can deserve, but what we can wish, do not withdraw the influence of thy grace, and take not thy holy Spirit from us. Thou wert found of those that sought thee not, O let that act of mercy be repeated to us, who are so desperately, yet so insensibly sick, that we cannot so much as look after the Physician, and by how much our case is the more dangerous, so much the more soveraign remedies do thou apply; Lord help us, and consider not so much our unworthiness of thy aid, as our irremediable ruine, if we want it; save Lord, or we perish eternally. To this end dispense to us in our temporal interest, what thou seest may best secure our spiritual; if a greater degree of outward misery will tend to the cureing our inward, Lord, spare not thy rod, but strike yet more sharply, Cast out this Devil, though with never so much foaming and tearing. But if thou seest that some return of mercy may be most likely to melt us, O be pleased so far to condescend to our wretchedness, as to afford us that, and whether by thy sharper, or thy gentler methods, bring us home to thy self. And then, O Lord, we know thy hand is not shortned, that it cannot save, when thou hast deli-

delivered us from our sins, thou canst and wilt deliver us from our troubles, O shew us thy mercy, and grant us thy salvation, that being redeemed both in our bodies and spirits, we may glorifie thee in both, in a cheerful obedience, and praise the name of our God, that hath dealt wonderfully with us, through Jesus Christ our Lord.

A Prayer for This Church.

O Thou great God of recompences, who turnest a fruitful land into barrennesse for the wickednesse of them that dwell therein; thou hast most justly executed that fatal sentence on *this* Church; which having once been the perfection of beauty, the joy of the whole earth is now become a scorn and derision to all that are round about her. O Lord, what could have been done to thy vineyard, that thou hast not done in it, and since it hath brought forth nothing but wild grapes, it is perfectly just with thee to take away the hedg thereof, and let it be eaten up. But O Lord, though our iniquities testifie against us, yet do thou it for thy Names sake; for our backslidings are many, we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonied, as a mighty man that cannot save? Yet thou, O Lord art in the midst of us, and we are called by thy name, leave us not, deprive us of what outward enjoyments thou pleasest, take from us the opportunities of our Luxury, and it may be a mercy, but, O take not from us the means of our reformation, for that is the most direful expression of thy wrath. And though we have hated the light, because our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on still in darkness, but let it continue to shine, till it have guided our feet into the way of peace; O Lord, arise, stir up thy strength and come and help us, and deliver not the soul of thy turtle dove (*this disconsolate Church*) unto the multitude of the enemy; but help her, O God, and that right early. But if, O Lord, our rebellions have so provoked thee, that the *Ark* must wander in the wilderness, till all this murmuring generation be consumed, yet let not that perish with us, but bring it at last into a Canaan, and let our more innocent posterity see that, which in thy just judgment thou denyest to us. In the mean time let us not cease to bewail that desolation, our sins have wrought to think upon the stones of *Sion*, and pity to see her in the dust, nor ever be ashamed or afraid to own her, in her lowest and most perse-

persecuted condition, but esteem the reproach of Christ greater riches then the treasures of Egypt, and so approve our constancy, to *this* our afflicted mother, that her blessed Lord and head may own us with mercy, when he shall come in the glory of thee his father with the holy Angels. Grant this merciful Lord for the same Jesus Christ I is sake.

A Prayer for the Peace of the Church.

LOrd Jesus Christ, which of thine almightiness madest all creatures both visible and invisible, which of thy godly wisdome governest and serrest all things in most goodly order, which of thine unspeakable goodness keepest, defendest and furtherest all things, which of thy deep mercy restorest the decayed, renewest the fallen, raisest the dead: vouchsafe we pray thee at last, to cast down thy countenance upon thy well-beloved Spouse *the Church*; but let it be that amiable and merciful countenance wherewith thou pacifiest all things in heaven, in earth, and whatsoever is above heaven and under the earth; vouchsafe to cast upon us those tender and pitiful eyes, with which thou didst once behold *Peter* that great Shepherd of thy Church, and forthwith he remembered himself, & repented, with which eyes thou once didst view the scattered multitude, and wert moved with compassion, that for lack of a good Shepherd, they wandered as sheep dispersed and strayed asunder. Thou seest (O good *Shepherd*) what sundry sorts of Wolvs have broken into thy sheep cotes, of whom every one cryeth: *Here is Christ, here is Christ.* So that if it were possible the very perfect persons should be brought into error. Thou seest with what winds, with what waves, with what storms thy silly ship is tossed, thy ship wherein thy little flock is in peril to be drowned. And what is now left, but that it utterly sink, and we all perish? Of this tempest and storm, we may thank our own wickedness and sinful living, we espy it well and confesse it, we espy thy righteousness, and we bewail our unrighteousness: but we appeal to thy *mercy* which (according to the Psalm of thy Prophet) *surmounteth all thy works*; we have now suffered much punishment, being soussed with so many wars, consumed with such losses

of

of goods, scourged with so many sorts of diseases and pestilences, shaken with so many floods, feared with so many strange sights from heaven, and yet appears there no where any Haven or Port unto us being thus tired & forlorn among so strange evils, but still every day more grievous punishments, and more seem to hang over our heads. We complain not of thy sharpness, most tender Saviour, but we espy here also thy mercy, forasmuch, as much grievouser plagues we have deserved. But O most merciful Jesu, we beseech thee, that thou wilt not consider nor weigh what is due for our deservings, but rather what becometh thy mercy, without which neither the Angels in heaven can stand sure before thee, much less we silly vessels of clay. Have mercy on us, O redeemer, which art easie to be intreated, not that we be worthy of thy mercy, but give thou this glory unto *thine own Name*. Suffer not that the *Jews*, *Turks*, and the rest of the *Pagans*, which either have not known thee, or do envy thy glory, should continually triumph over us, and say, Where is their God, where is their Redeemer, where is their *Saviour*, where is their Bridegroom, that they thus boast on? These opprobrious words and upbraidings redound unto thee. O *Lord*, while by our evils, men weigh and esteem thy goodness: they think we be forsaken, whom they see not amended. Once when thou slept'st in the Ship, and a Tempest suddenly arising threatned death to all in the Ship, thou awoke'st at the outcry of a *few Disciples*, and straightway at thine Almighty word the waters couched, the winds fell, the storm was suddenly turned into a great calm; the dumb waters know their makers voice. Now in this far greater tempest, wherein not a few mens bodies be in danger, but innumerable souls; we beseech thee at the cry of thy holy *Church*, which is in danger of drowning, that thou wilt awake. So many thousands of men do cry, *Lord save us, we perish*, the tempest is past mans power; yea we see that the endeavours of them that would help it, do turn clean a contrary way. It is thy word that must do the deed, Lord Jesu. Only say thou with a word of thy mouth, *Cease O tempest, and forthwith shall the desired calm appear*. Thou wouldst have spared so many thousands of most wicked men, if in the City of *Sodom*

had

ad been found but ten good men. Now here be so many thousands
f men, which love the glory of thy name, which fight for the beauty
f thy house; and wilt thou not as these mens prayers let go thine an-
er, and remember thine accustomed and old mercies? Shalt thou
ot with thy heavenly policy turn our folly into thy glory? Shalt thou
ot turn the wicked mens evils into thy Churches good? For thy mer-
y is wont then most of all to succour, when the thing is with us past
medy, and neither the might nor wisdom of men can help it. Thou
lone bringest things that be never so out of order, into order again:
hich art the only Author and maintainer of peace. Thou framedst
rst old confusion, which we call *Chaos*, wherein without order, with-
ut fashion confusedly lay the discordant seeds of things, and with a
onderful order the things that of nature fought together, thou didst
lly and knit in a perpetual band. But how much greater confusion is
is, where is no charity, no fidelity, no bonds of love, no reverence
either of lawes, nor yet of rulers, no agreement of opinions, but as
were in a misordered quire, every man singeth a contrary note. A-
ong the heavenly *Planets* is no dissention, all four Elements keep
eir place, every one do their office whereunto they be appointed.
nd wilt thou suffer thy *Spouse*, for whose sake all things were made
hus by continual discords to perish, and go to wrack? Shalt thou
ffer the *wicked spirits*, which be authors and workers of discord,
bear such a swing in thy Kingdome unchecked? Shalt thou suffer
e strong Captain of mischief, whom thou once overthrewest, again
invade thy realm, and to spoil thy souldiers? When thou wert here
man conversant among men, at thy voice fled the Devils. Send forth
e beseech thee, O *Lord*, thy spirit which may drive away out of the
rests of all them that profess thy name, the wicked spirits masters of ri-
, of covetousness, of vain-glory, of carnal lust, of mischief, and of dis-
ord. *Create in us, O our God and King, a clean heart, and renew thy holy*
spirit in our breasts: plucke not from us thy holy Ghost. Render unto us
the joy of thy saving health, and with thy principal spirit, strengthen
y Spouse and the Herdmen thereof. By this *Spirit* thou reconciledst
e earthly to the heavenly: by this thou didst frame and reduce, so
any tongues, so many nations, so many sundry sorts of men into
ne body of a *Church*; which body by the same Spirit is knit to thee
eir Head. This Spirit if thou wilt vouchsafe to renew in all mens
arts, then shall also these foreign miseries cease, or if they cease
ot, at least they shall turn to the profit and avail of them which love
ee. Stay this confusion, set in order this horrible Chaos (O Lord
e us) let thy spirit stretch out it self upon these waters of evil wa-
ring opinions. And because thy spirit, which according to thy Pro-
ets saying *containeth all things* hath also the science of speaking:

make that like as unto all them which be of thy house, is all one light, one Baptisme, one God, one Hope, one Spirit; so they may also have one voice, one note, and song, professing one Catholick truth. When thou didst mount up to heaven triumphantly, thou threwest out from above thy precious things, thou gavest gifts amongst men, thou dealest sundry rewards of thy Spirit. Renew again from above thy old bountifulness, give that thing to thy *Church*, now fainting and growing downward, that thou gavest unto her shooting up, at her first beginning. Give unto *Princes* and Rulers the grace so to stand in awe of thee, that they so may guide the Common-weal, as they should shortly render accompt unto thee that art the King of kings. Give wisdome to be alwayes assistant unto them, that whatsoever is best to be done, they may espy it in their mind, and pursue the same in their doings. Give to the *Bishops* the gift of prophecy, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold charity which thou once demandest of *Peter*, what time thou didst betake unto him the charge of thy sheep. Give to the *Priests* the love of soberness and of chastity. Give to thy people a good will to follow thy Commandments, and a readiness to obey such persons as thou hast appointed over them. So shall it come to passe, if through thy gift thy *Princes* shall command that thou requirest, if thy Pastors and Herdmen shall teach the same, and thy people obey them both: that the old dignity and tranquillity of the *Church* shall return again with a goodly order unto the glory of thy name. Thou sparedst the *Ninevites* appointed to be destroyed, as soon as they converted to repentance; and wilt thou despise thy house falling down at thy feet, which in stead of sackcloth hath sighes, and in stead of ashes teares? Thou promisedst forgiveness to such as turn unto thee, but this self thing is thy gift, a man to turn with his whole heart unto thee, to the intent all our goodnesse should redound unto thy glory. Thou art the maker, repair the work that thou hast fashioned. Thou art the *Redeemer*; save that thou hast bought. Thou art the *Saviour*, suffer not them to perish which do hang on thee. Thou art the *Lord* and owner, challenge thy possession. Thou art the head, help thy members. Thou art the *King*, give us a reverence of thy laws. Thou art the *Prince of peace*, breathe upon us brotherly love. Thou art the *God*, have pity on thy humble beseechers, be thou according to *Pauls* saying, all things in all men, to the intent the whole quire of thy Church with agreeing minds and consonant voyces for mercy obtained at thy hands, may give thanks to the Father, Son, & holy Ghost wch after the most perfect example of concord, be distincted in property of Persons, and one in nature, to whom be praise and glory eternally. *Amen.*

FINIS.

ERRATA.

The Reader is desired to Correct these *Errata's* with his pen; that the sense be not disturbed.

In the Preface.

ge.	Line.	
6.	23	*for* Job, *read* Joab.
8.	32	*for* vice, *r.* voice.

In the Treatise

4.	6.	sure *r.* pure.
3.	3.	so considerable, *r.* so inconsiderable.
	26.	to fit us, *r.* to find us.
5.	29.	Discords *r.* disorders.
.	26.	revilings, *r.* revellings
.	8.	means, *r.* meaning.
.	21.	*dele* not *before* only.
	12.	Breaches *r.* Branches.
	19.	howsoever, *r.* how soon soever.
	16.	false, *r.* safe.
	32.	protest, *r.* profess.
7.	3.	the favour, *r.* the favourer.
.	5.	offered, *r.* afforded.
	24.	after, *r.* often.
	21,22.	solemn, *r.* seldom.
	12.	trance, *r.* frame.
	9.	*after* is *r.* not.
	14.	*r.* occasional.
	25.	fifth, *r.* third.
	6.	our, *r.* other.
	6.	greatness, *r.* gentleness.
31.		prayer, *r.* praise.
	6.	mercies, *r.* miseries.
	29.	such, *r.* sick.

Page.	Line.	
153.	4.	force, *r.* face.
	26.	*after* punishments, *r.* thy.
155.	27.	*after* any *add* thing
182.	16.	*r.* to resist, the Graces of God to improve
210.	2.	souls, *r.* houses.
220.	1.	gift, *r.* guest.
234.	3.	two rest, *r.* to wrest.
253.	28.	act, *r.* art.
259.	7.	*dele* not, *r.* and that it is only.
277.	8.	happy, *r.* unhappy.
300.	25.	action, *r.* affection.
318.	1.	in, *r.* is.
321.	1.	*put a* comma at for,
323.	22.	supposed, *r.* opposed.
324.	33.	justly, *r.* unjustly.
325.	4.	surely, *r.* surly.
327.	11.	*put the comma at* hereafter,
334.	32.	*put the comma at* judging.
353.	17.	the open vile, *r.* open vice.
365.	27.	*after* degree, *read thus*, a cruelty to defer enjoying of it.
367.	16.	*dele* not.
381.	6.	cure, *r.* care.

In the Devotions.

618.	26.	little, *r.* bitter.

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